The Literary Digest

Vol. XXVIII., No. 21. Whole No. 735. NEW YORK, MAY 21, 1904. Price per Copy, 10c

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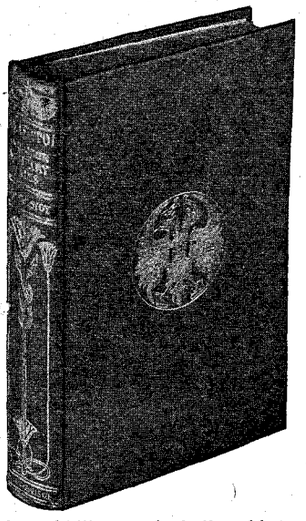

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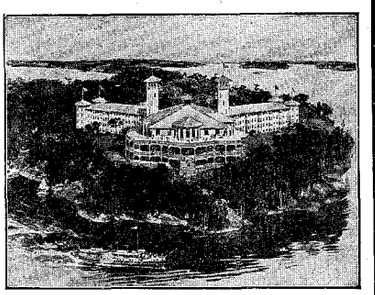

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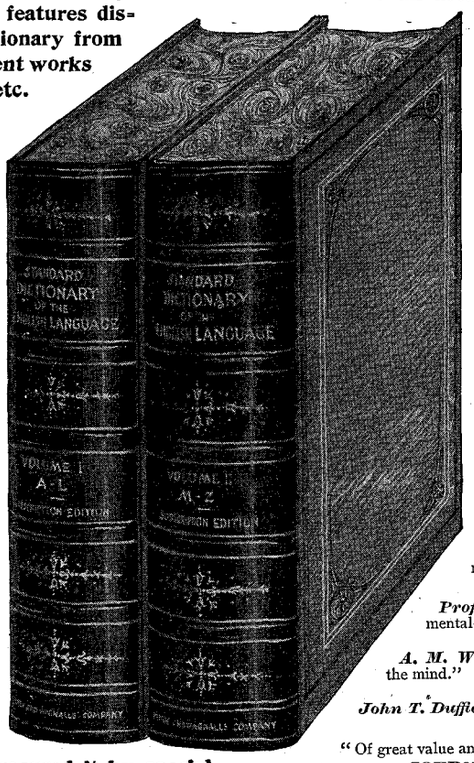

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VOL. XXVIII., NO. 21 NEW YORK, MAY 21, 1904 WHOLE NUMBER, 735

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Entered at New York Post-Office as Second-Class Matter.

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TOPICS OF THE DAY.

THE RUSSIAN RETREAT.

THE paragrapher who reminded us that "the Russians have not lost every battle," because "a great many of the battles have not been fought yet," said humorously what some other observers of the war are saying seriously. Russia was confessedly not expecting and not prepared for war in the Far East; and the fact that Kuropatkin is withdrawing his forces before the vigorous Japanese advance is not thought by these observers to preclude the possibility of some heavy Russian blows later. An editorial writer in the New York *American*, for example, compares the Confederate victory at Bull Run and the early successes of the Boers with the Japanese victories, and remarks that "it does not follow that the Japanese will necessarily remain the victors." But "the moral effect of these introductory disasters and withdrawals has already been very bad, indeed," observes the New York *Evening Mail;* and the Chicago *Record-Herald* suggests that the Russians "would have commanded much more respect had they abandoned New-Chwang and Port Arthur early in the war and retired to a central position at Liao-Yang or Mukden, where they would have been ready to strike hard at the proper time, without the disadvantages that attend their newly formed lines, and without the confusion consequent upon the defeat on the Yalu and the hurried retreat from two directions toward Mukden."

Secretary Hay is quoted as expressing the opinion that the war will last several years, because neither side is strong enough to defeat the other decisively. The Philadelphia *Press* draws the same conclusion from Japan's opening success. "If Russia had won," it says, "the war would have been short, and the political and national situation of Europe would have soon reached an equilibrium. The opening success of Japan, whether it be final or not, renders a long war certain, and brings permanent and prodigious perturbation in the world's affairs. A new epoch has opened. Its first chapter no man can to-day read; but its opening pages point to such strain on all European affairs and credit as has been caused by no war in our day."

The New York *Times* imagines a situation, however, that may bring an early peace. It says:

"Let us suppose that the Japanese should reduce Port Arthur, that the Russians should withdraw as far north as Harbin, and that then the Japanese should pause, establish themselves in secure possession of the peninsula of Liao-Tung and Korea, and there should remain, leaving to Russia the responsibility of further action. Suppose that this relative position of the two Powers should endure for some months or for a year, during which period the two Powers should content themselves with strengthening their respective positions, while the rest of the world looked on with such patience as could be attained, all the chancelleries watching eagerly for the opportunity to influence one or other of the combatants to come to a settlement. Is it not at least conceivable that the opportunity might come and that 'peace with honor' might be accepted even by Russia?"

The American papers, whose sympathy is almost solidly with the Japanese, consider the islanders well-nigh perfect in every branch of the art of war. The Russians, on the other hand, are pictured as a stolid, stupid lot, braggarts before a conflict and apologists after it, overloaded with impedimenta, demoralized by incompetent officers and a corrupt commissariat, dependent upon an utterly inadequate railroad, and inspired mainly by ignorant superstition. The New York *Sun* compares the military excellence of the two armies thus:

"It has been taken for granted that, in respect of cavalry, the Russians would be found incomparably superior to their opponents; but, as a matter of fact, the vaunted Cossacks have rendered very inadequate service as collectors of information, and now they have been thrice beaten in the field. That the Russians are overmatched in respect of artillery, both as regards weight and efficiency, is indisputable; and if we turn to the infantry we must recognize that the Japanese are better marchers, better marksmen, and better with the bayonet than their antagonists. The strategic and tactical skill exhibited by their commanders seems to be a surprise to some military experts, altho ample proofs of it were given in the Japanese-Chinese war of 1894-95. The truth evidently is that the Japanese officers have mastered the art of modern warfare. They are technically, as well as physically and morally, qualified. Their commanders are professional soldiers in the rigorous sense of the word. They have exemplified the science as well as the dash of Skobeleff. We add that the management of the quartermaster's and commissary departments reflects much more credit on the Japanese than it did on the Russians during their last war with Turkey."

Several papers are already figuring out the results of a Japanese victory. "In the event of a triumphant issue," says the Baltimore *News*, "the Japanese are sure to assume a dominant position in reference to China, and to infuse into that vast empire new life and a new capacity for resisting the disintegrating process of European encroachment," but it looks forward to such a possibility with "a feeling of refreshment and interest, rather than of misgiving or dread." The idea of a yellow invasion of Europe it dismisses as ridiculous, but adds:

"So far as regards the termination of an era in which hundreds of millions of human beings, of an ancient civilization, are looked upon as nothing more than so many repositories for the cramming down of surplus manufactured products—by fair means or foul—we find it in our hearts to look upon this possibility without a particle of horror. If the war should result in a new and more vigor-

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ous and more self-respecting China, which, under the stimulus of Japanese leadership, shall play its own part in the world, we think the world will find itself able to stand it. And the face of the world will be more interesting if something should happen to interrupt the monotonous spread of the particular type of commercialist civilization which, in the past decade or two, has been so unopposedly in the ascendant."

SLAV INVASION OF PENNSYLVANIA.

THE prospective evils of our increasing immigration from southern Europe have been frequently pictured by our sociologists. We are now informed by Frank Julian Warne, who has made a thorough study of the Pennsylvania hard-coal fields, that the expected crowding out of Anglo-Saxons by Poles, Huns, Italians, Russians, Austrians, etc., has not only begun in that region, but is well on the way toward accomplishment. So enormous has been the influx of this element, which Dr. Warne styles, for convenience, the Slav element, that he doubts if the American communities there will be able to assimilate it. He says, in his new book:

"The best that can be said now is that this power of assimilation in northeastern Pennsylvania, if not overestimated, is being weakened by the heavy task thrust upon it, and that unless aid comes from other sources, it may be questioned whether American ideals and institutions are to be equal to the work of making the Slav immigrant into an American citizen."

In 1880 there were 102,421 Irish, English, Scotch, Welsh, and Germans in the anthracite region, against 1,925 Poles. Ten years later there were 123,636 of the former, against 43,007 Poles, Austrians, Russians, Huns, and Italians. In 1900 the British, Irish, and Germans had fallen to 100,269, while the "Slavs" had increased to 89,328. At this rate, the Slavs would now be in the majority. Dr. Warne dwells at some length on the contrasting standards of living of these two elements, and shows how the Slavs are driving the Anglo-Saxons before them out of the anthracite region.

FRANK JULIAN WARNE, PH.D.,

Who finds that the races of southeastern Europe are driving the Anglo-Saxons out of the anthracite region.

It is a dark picture, but not without its bright aspects. We read, for instance:

"After the Slav has been in the region eight or ten years, and has brought a wife from the old country, the forces about him have gradually raised him to a higher standard of living, and he then passes over into the industrial group of the English-speaking races. . . . Yesterday the Slav was a pauper immigrant; to-day he is what the English, Welsh, Irish, and German miner was a quarter of a century ago—on the way to becoming an American citizen."

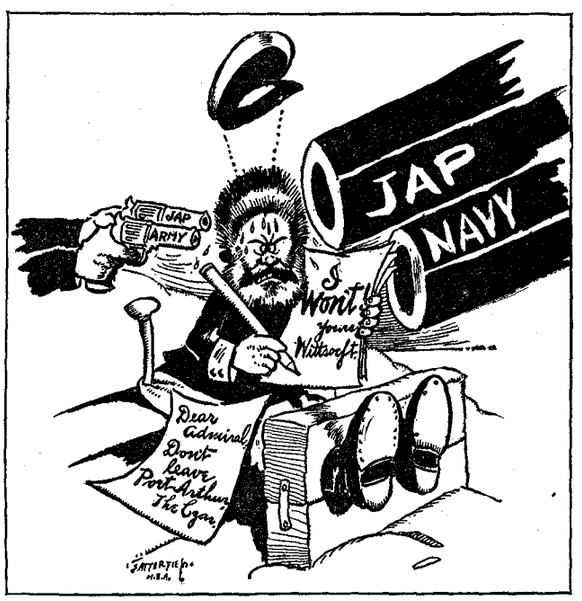
And in regard to his children—

"Many of them are in regular attendance at the public schools, and in general they are diligent and painstaking students. Invariably one hears good reports of them from teachers and superintendents—in fact, not a few public-school teachers report the Slav children to be more proficient and in many ways more progressive in their studies than children of the English-speaking races. Under the public-school system many of the Slav children are being trained into good American citizens. This educational force is, perhaps, the one bright promise lighting up the uncertain future."

Another civilizing force is the union, the United Mine Workers of America. Dr. Warne says:

"With this organization, to a much greater degree than most of us realize, rests the solution of many of the problems presented in the hard-coal producing communities. Its power of uniting the mine-workers of all nationalities and creeds and tongues—of bringing together the Slav and the English-speaking employees on the common ground of industrial self-interest—has only recently been demonstrated. Through this it is breaking down the strong racial ties which, until its entrance into the region, kept the two groups apart. In brief, this organization is socializing the heterogeneous mass."

"WE ARE CONCENTRATING"—Kuropatkin to Czar.
—Washburn in the Philadelphia *Evening Telegraph*.



OBEYING ORDERS.
Admiral Wittsöft has been ordered by the Czar not to take his fleet out of Port Arthur. —Satterfield in the Brooklyn *Citizen*.

RUSSIAN STRATEGY ILLUSTRATED.

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REPUBLICAN QUEST FOR A VICE-PRESIDENT AND A CAMPAIGN MANAGER.

THE supposed inability of President Roosevelt to find any one willing to manage his campaign, or to take second place on the ticket, is viewed with mirth by the opposition press, who picture his fellow Republicans as being so sure of his defeat that they are refusing the dubious honor of sharing it. The Washington correspondents have it that the chairmanship of the national committee has been offered to ex-Governor Crane of Massachusetts, Senator Aldrich, and Cornelius N. Bliss, all of whom have declined the task; while the Vice-Presidential lightning has been playing about the brows of Senator Fairbanks, Speaker Cannon, and Secretary Shaw, all of whom display a strong inclination to avoid the bolt.

The New York *Sun* (Ind.), an acrid critic of the President's policies, makes the satirical suggestion that he take command of the campaign himself. It says:

"What reasons, political or personal, have been potent enough to constrain so many conspicuous Republicans to decline the President's invitation to be chairman of his national executive committee and take charge of his campaign for another term?

"The labors will no doubt be difficult and delicate, but have difficulty and delicacy been the deterrents?

"The chef who, in the White House kitchen or the Oyster Bay

TRYING TO DODGE THE SHELF.
—DeMar in the Philadelphia *Record*.

scullery, is to 'fry the fat' out of the plutocrats and corporations will need to exercise the skill of a real *cordon bleu* in order to prevent the odors of burning grease from offending the national nostril. The merged and consolidated railway systems of the land may not stay quietly in the frying-pan. The 'dumpers' may take the advice of Senator Aldrich and refuse to remain in the pan to be tried by fire applied by the Department of Commerce, even if the fireman shall be the head of the department. The situation is critical.

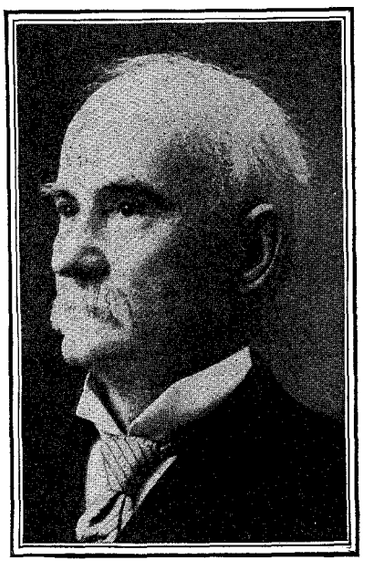
"There is, perhaps, no foundation for a suggestion that these eminent Republicans fear that the erratic and strenuous chief may not in the hour of victory, and after the next 4th of March, consent to be bound, if successful, by the ante-election pledges made by his chairman.

"The governor of New York has shown a way out.

"The President can be his own chairman, and in person 'fry the fat,' scatter it over a smiling land, and make his own campaign distributions and pledges."

The Boston *Transcript* (Rep.), however, learns that the trouble is due to the President's difficulty in finding a man of the right quality. To quote:

"The President is represented as being strenuous in his insistence that the campaign manager shall be a man who is not a politician by profession and who shall be attractive to the independent element. This is a very natural desire of the President, since in the coming campaign the Democracy will bid heavily for the independent vote, which in the last two contests went in bulk to the Republicans. There will be no Bryan this time to aid the Republicans in capturing the independent vote, and the manager of the Republican campaign must be tactful enough to counteract the Democratic claim of conservatism without slopping over into radicalism. Whoever the manager may be he must be enough of a politician not to be a politician too much. A business man who is in politics without being in politics as a business seems to be the ideal, but one, like most ideals, not easily attainable. Senator Hanna was remarkable as a campaign manager. Not merely for the successes he obtained, but for the fact that tho he became one of the ablest politicians of his time his training had not been political. He was all but unknown to politicians and the people the day he assumed the management of the McKinley campaign of 1896. Possibly a search conducted without regard to Washington environment may develop another Hanna in some business man whose interests in politics are simply those that every citizen of vigorous intelligence and integrity should possess.



CONGRESSMAN R. R. HITT (REP.), of Illinois.

Who says he is willing to run for Vice-President on the Republican ticket.

"We observe that the President's solicitude for a wise selection is coming in for criticism as unbecoming to his office. The critics forget that by an unwritten law of binding effect a Presidential candidate has always been given the right to designate the campaign manager as one with whom his relations must be of the most confidential nature."

The latest one to be mentioned for Vice-Presidential honors is Representative Hitt, of Illinois, and while others are dodging the "lightning," he fearlessly elevates his lightning-rod and awaits the stroke. "I would like to be Vice-President," he says frankly in a newspaper interview, and Secretary Shaw is quoted as saying that Mr. Hitt "would make a prince of a candidate." Mr. Hitt's candidacy was indorsed last week by the Illinois state convention. Walter Wellman, the Washington correspondent, says of him in the Chicago *Record-Herald*:

"There are more pushing but no abler men in the House of Representatives than Mr. Hitt. He has been in Congress more than twenty-one years, has been busy all that time, and has never made a mistake. For years he has been at the head of the important Committee on Foreign Affairs, and has had to do with much of the biggest and most delicate legislation of his era. He is a man at home in any company—democratic and genial of manner, a friend of all young men, and known to and liked by President, cabinet, ministers, ambassadors, and men of the world's affairs. He is learned and polished, and out at his home in Mount Morris is known as a most excellent farmer and campaigner among the farmers. He is as fine a type of the American public man as one could want to know.

"Mr. Hitt is a veteran of Congress. He has been in the House since December, 1882. He has never been defeated. There are only three men in the lower branch who have served a longer term

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GROVER—"Who's afraid?"
—Handy in the Duluth *News-Tribune.*

VIEWS OF

than he. It would be safe to say there is no other who has a greater number of friends. It is true Mr. Hitt is seventy years old, but he carries his years so lightly, is so youthful of mien and vigor, that his age would not bar him from eligibility as a nominee for Vice-President."

GOVERNMENT OF THE CANAL ZONE.

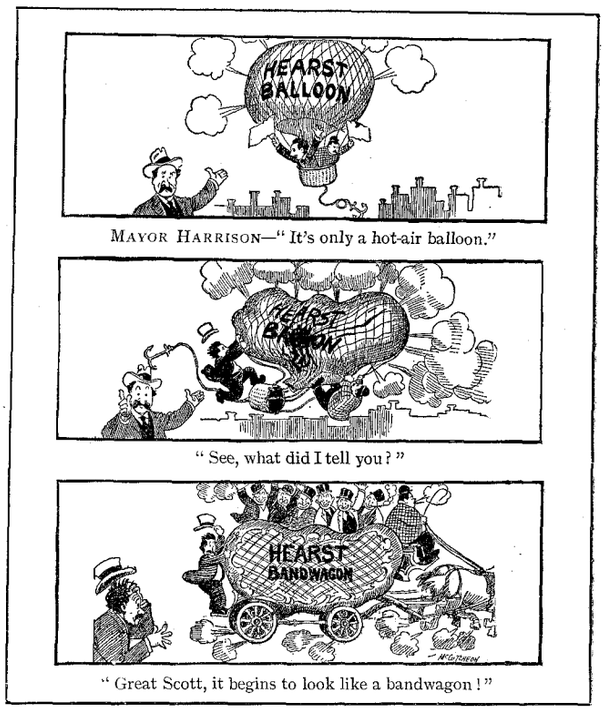
PRESIDENT ROOSEVELT'S instructions to the Panama Canal Commission for the government of the canal zone meet with the approval of a good many newspapers, altho a few think the powers given to the commission are too sweeping. Under the act adopted by Congress the President is given powers somewhat similar to those exercised by President Jefferson in the government of the Louisiana Territory; he is given practically absolute authority in the control of the canal zone. The President commits the supervisory control over the construction of the canal and government of the canal zone to the War Department, which is authorized to see that all the needful laws and regulations adopted by the commission are enforced until the expiration of the Fifty-eighth Congress. The commission is authorized to make all needful laws for the government of the zone, to establish a civil service, to advertise for bids and let contracts, and to make needed regulations for the disbursement and accounting for all funds appropriated for canal construction. The inhabitants of the canal zone are entitled to security in their persons, property, and religion, and in all their private rights and relations, and they are to be "disturbed as little as possible in their customs and avocations that are in harmony with principles of well-ordered and decent living." The commission is also empowered to exclude from the zone all insane persons, paupers, beggars, criminals, persons convicted of felony, and persons afflicted with dangerous contagious diseases, who were not actually domiciled within the zone on February 26 last, in addition to anarchists and those whose purpose is to incite insurrection, as well as "others whose presence it is believed by the commission would tend to create public disorder, endanger the public health, or in any manner impede the prosecution of the work of opening the canal." Lotteries and gambling devices are prohibited in the canal zone. The commission may legislate on all subjects of legislation not inconsistent with the laws and treaties of the United States, so far as they apply to the zone. This includes the enactment of sanitary laws for Colon and Panama. Major-Gen. George W. Davis, the army member of the commission, is appointed governor of the zone. He is given authority to appoint one judge, and the commission is allowed to appoint another if needed. John Findley Wallace, general-manager of the Illinois Central Railroad, has accepted the appointment of chief engineer in charge of the construction of the canal. He will receive a salary of $25,000 a year.

President Roosevelt's order, says the Brooklyn *Standard-Union* (Rep.), "is conceived in the true American spirit of which he himself is such a shining example. . . . Whatever happens, politically or otherwise, in the future, the work of canal building and of civil administration will be started right, at all events." The Pittsburg *Gazette* (Rep.) asks: "Can any one say these orders are not more effective than the elaborate scheme of government originally proposed? Can any one doubt that under these orders the work will be better done because the President has full power and authority to correct and punish possible abuses?" The Cleveland *Plain Dealer* (Ind. Dem.) declares:

"Altho there were sound objections to the course adopted by Congress in placing the canal zone in Panama under control of the President, there can be little just complaint of the manner in which Mr. Roosevelt proposes to execute the task thus thrown upon him. He has issued a code of rules for the government of the territory in question which seems to be safe and conservative. . . . . .

"The high character of the canal commissioners gives reasonable assurance that these regulations will be observed with regard to both their spirit and letter. It is probable that, for all practical purposes, they will accomplish the desired purpose quite as well as a more elaborate code devised by Congress. More than any hard-and-fast set of rules the ability and integrity of the commissioners will tend to prevent any scandal arising during the work of construction, and the President's attitude in the post-office scandal is evidence that prospective 'grafters' will meet with a short shrift in Washington. If these rules are observed, as they are entirely likely to be, the canal will be constructed in the shortest time consistent with good work and on a basis of honesty and economy."

On the other hand, the New York *Times* (Ind. Dem.) is aroused



MAYOR HARRISON—"It's only a hot-air balloon."

"See, what did I tell you?"

"Great Scott, it begins to look like a bandwagon!"

—McCutcheon in the Chicago *Tribune.*

DEMOCRATIC

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because the legislative, executive, and judicial authority is exercised by a single body of seven members, or, as it believes, really by one man, Theodore Roosevelt, who appointed the commission. It says: "This is, of course, an exception to our political theory and practise. . . . It is not necessary to prophesy or assume acts of high-handed despotism in the canal zone. The point to be remarked is the prejudice against enacted law, the preference for one-man power." The Philadelphia *Record* (Ind. Dem.) thinks that the government of the zone will be a sort of "despotism of a commission." It says:

"The order issued by the President directing the Canal Commission, subject to the veto of the Secretary of War, to govern the canal zone, and to exercise the powers conferred by that treaty, therefore, may be regarded as a new fundamental law, superseding, in case of a conflict of authority, the Constitution and enactments of the Panama republic. To all intents and purposes that fraudulent state has been wiped out of existence, and in its place there has been established the despotism of a commission.

"Despotism is an ugly word, but it is the only one that is appropriate to describe the new government of the isthmus. It is not to be assumed that the powers conferred on Secretary Taft and the commission will be abused. The Secretary has shown himself to be worthy of trust, and the commission is a body of conscientious and eminently respectable men. To be sure, they are enjoined by the President to observe (with some qualifications) the provisions of the Bill of Rights; but this safeguard is swept aside by the authority given the commission to exclude from the canal zone certain specified classes of persons and 'all others whose presence it is believed by the commission would . . . in any manner impede the prosecution of the work.' A contractor by attempting to legally enforce his rights might come under the ban of this provision."

BRYAN'S GHOULISH THREAT.

—McWharter in the St. Paul *Dispatch*.

STATESMEN AT

The New York *Evenixg Post* regrets that the work of building the canal is placed under the supervision of the War Department. It remarks:

"Because Secretaries of War have for five years past been discharging the functions of Colonial Secretaries, is no reason why that makeshift should be continued indefinitely. The appointment of a civil governor for the Philippines undoubtedly marked a stage in advance, and now it would be better treatment of our Panameños to pay them the compliment of an *ad hoc* government, rather than to slip them in as incidental business of an already overtaxed department."

CAPTAIN MAHAN ON THE PROSPECTS OF THE BATTLE-SHIP.

CAPT. ALFRED T. MAHAN, the noted naval expert, makes a spirited reply to the critics who have been forecasting the doom of the battle-ship as a result of the sensational work of the Japanese in the war with Russia. The Baltimore *American* recently observed that "when a battle-ship costing $8,000,000 can be blown up with ease and safety by a submarine costing $150,000, it is high time for prudence and reflection to intervene." But Captain Mahan, in a letter to the New York *Sun*, declares that because a battle-ship is destroyed by a torpedo, "it by no means follows that the control of the sea can be maintained by vessels differing radically from the historic class, of which in our day the battle-ship is the type." It is the bigness of the battle-ship and the extent of the loss, he says, that prompts the criticism. The question is not battle-ship versus torpedo, but "it is big ships versus small ships as a means for controlling the sea, in the full sense of that expression." Control of the sea, we are told, "can be secured only by fleets of big ships." Success on sea, as on land, depends on two principal factors: concentration of force, and mobility—in this case, getting there first with the most ships. Thus the captain discusses the question of mobilizing torpedo-boats and battle-ships:

"The ocean, the scene of naval warfare, from the vastness of its extent and the consequent great distances to be covered, makes a special demand upon mobility, the getting there first; but also it is upon the sustained power of the individual ship to do this that the arriving with the 'most' men—the most ships—also depends. Exactly as in the case of the forced march of troops to seize a military position, the arrival in adequate numbers would depend upon the marching of the men—not merely at what rate each one can go a mile, but how long most of them can sustain the arduous exertion. Under favorable conditions the torpedo-vessel for a limited time has speed from fifty to seventy-five per cent. greater than that of the battle-ship; but a few days ago a Russian officer, estimating the length of time for the Baltic fleet to reach the East, was quoted as saying: 'Two months, if without torpedo-vessels; with them, three months.' . . . . . .

"Now the speed of ships, whether of war or peace, is of two kinds: for the moment, a spurt of three or four hours, or 'over a measured mile'; and the sustained sea-speed under various conditions of weather. In the former the small vessel, with weight of hull thinned down to the utmost, and crammed with machinery,

"GREAT SCOTTOVITCH! AM I BOTTLED UPSKI?"

—Richards in the New York *Evening Mail*.

CRITICAL MOMENTS.

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can in smooth water far outrun the armored ship. Under such conditions she can get there first; but her 'most men' will depend upon the ability to plant her torpedo. In rough seas speed depends upon momentum, and momentum means weight. Consequently, the torpedo-vessel, under conditions at which the battle-ship laughs, loses speed rapidly and becomes hopelessly slower."

In the long run, says the writer, the small ship "is, always has been, and always will be, greatly inferior in speed to the large one. In the first place, she has to renew her supply of coal more frequently. Particular circumstances may at a moment favor her, but in a few thousand miles of distance, or a year of time, she must prove inferior in that element of force which we call mobility."

In regard to the concentration of force, Captain Mahan again thinks that the battle-ship gets the better of the argument. He writes:

"It is interesting to note, in connection with this, that when the torpedo-vessels of the contending fleets at Port Arthur have met, they have fought with guns. 'As soon as the Japanese destroyers discovered her (a Russian torpedo-boat destroyer), they went in pursuit, cut her off, and then destroyed her in ten minutes *with their six-pounder guns*.' But their own weakness, such as has been here insisted on, was apparent immediately after. Another destroyer was seen, but escaped; 'for it was now light, the cruiser *Bayan* was in sight, and it was impossible for the second division of Japanese destroyers to tackle the *Bayan's* quick-firers.' Power concentrated in one vessel prevailed over power dispersed among several.

"Power so concentrated, if equally well handled, will always prevail, not only against an equal amount, but even against a decidedly superior amount dispersed among several. This is elementary military experience; appearing in another form in the commonly understood virtues of central position, interior lines, massed forces, and single command. This is, in brief, the argument for the battle-ship; single command and concentrated force."

Captain Mahan thinks that the destruction of the Russian battle-ship *Petropavlovsk* may be a warning not to build battle-ships too large. He declares that the size of these ships should be regulated so that the loss of one may not be excessively felt. He says that "nothing has occurred so far in this present war to confirm the opinion that torpedo attacks by small vessels against battle-ships will be frequently successful"; and adds that "under whatever modification of tactics or armament, I consider the continuance of the battle-ship certain."

CAUSES OF ANGLO-AMERICAN GOOD-FEELING.

COL. GEORGE HARVEY, editor of *The North American Review* and *Harper's Weekly*, disputes, in *The Nineteenth Century* (London), the familiar claim of after-dinner speakers that friendship between England and America is "irrepressible because of the possession by these two nations of a common language, and, to a large extent, of a common law and common political institutions." Nor, he adds, is friendship inspired by our feeling of indebtedness to England's great poets, philosophers, jurists, historians, and novelists, or by our admiration for "the stout Britons who sheared the Stuart kings of their prerogatives" and "the British martyrs who died for freedom of worship." Kinship, he points out, has often seemed to embitter, rather than improve, international relations; while admiration for great men is distinctly a personal, not a national, feeling.

It is, first of all, the growth of mutual acquaintance between the two peoples, Colonel Harvey believes, that has made us better friends. Scores and hundreds of educated English gentlemen now visit America and study the people, dozens of American students matriculate at British universities; and the international matrimonial alliances, the American colony in London, and the stream of American visitors through England have dispelled the mistaken ideas of each other that formerly estranged us.

Furthermore, Great Britain realizes that she is dependent upon America for her cotton and much of her food supply; while America realizes that to lose Great Britain's trade would be little short of disaster. In recent years, too, we have acquired outlying possessions that are hostages to fortune. "The day is far distant," says Colonel Harvey, "when we shall be able to defend our transmarine possessions against France alone, much less against a coalition of France and Russia, or of Russia and Germany. The time may be near when we, too, may find an ally indispensable. And where could we so reasonably look for a coadjutor as to the chief purchaser of our exports, whose unparalleled navy, arrayed on our side, would make us invincible on the ocean? Have Englishmen so little appreciation of our acumen as to doubt our understanding of the material situation?" We have already had two striking proofs of England's good-will, and to these, Colonel Harvey thinks, is due much of the changed feeling of recent years. The

A TORPEDO NOT TO BE SCOFFED AT.
—Williams in the Boston *Herald*.

"STANDING PAT."
—Maybell in the Brooklyn *Eagle*.

PERILS OF THE G. O. P.

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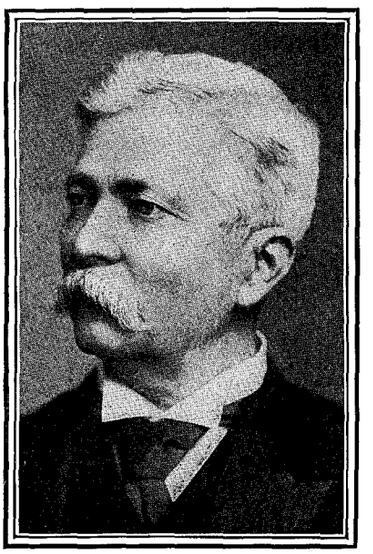
first was Lord Salisbury's yielding to President Cleveland's demand in the Venezuelan boundary case, when, for a time, war seemed imminent. "This magnanimous act of self-effacement in a high cause," he declares, "won the admiration of the American people, and the ardent good-will which it excited in their breasts extended from Lord Salisbury himself to their kindred over-seas, whose official representative he was." Again, in 1898, when a movement was afoot to interfere in our war with Spain, Lord Salisbury "caused it to be known that England would regard with disfavor any hostile movement against the United States on the part of any of the Powers," and again won our gratitude.

Colonel Harvey does not agree with those Englishmen who think we have been a long time in discovering that our blood-relations are our best friends. He says:

"Rather, will not the future Mommsen record the period as one of exceptional brevity? Consider that Britain is the only first-rate Power we have ever been compelled to fight: the only one which has been represented here by ministers who meddled so officiously in our political affairs that it was necessary to send three of them home; the one of all others that most desired and none too secretly connived at the disruption of the Union; consider that the personal attitude of her people, and hers alone, toward ours has until recently been characterized chiefly by condescension and arrogance; that she so mismanaged the affairs of her Irish subjects that they emigrated *en masse* to American cities, with ready tongues and sympathetic manners for the dissemination of the bitterness and hatred of her which was in their hearts—consider, in conjunction with these underlying facts, all the minor causes of irritation, imagined or justified, and is not the mere accomplishment of amity far more surprising than the time taken in the doing?



SIR HENRY M. STANLEY,
Who died in London on May 10 at the age of 63.

"That genuine friendliness of the American people has been won, Englishmen may assume without qualification. They ought indeed to know that, just as the greatest bitterness in personal quarrels is engendered within the individual family, so it is in a wider sense within the greater race family; and just as no reconciliation is so complete, so full of subsequent consideration and generosity, as one following a clannish estrangement, so it is with kindred nations.

"So, at any rate, it is with America to-day. We could not, if we would, escape the conviction that our material interests, especially in the East, must necessarily be identical with the mother country's; our mere business sense, therefore, tells us at least to welcome and perhaps to seek cooperative action. But, better and more important than that, we have come to believe that the English people tell the truth when they say they want to be our friends.

"Unlike Russia, which has lost America's best will because her acts in Manchuria have continually belied her fair words in St. Petersburg, England has not missed an opportunity, while all these bubbles have been bursting, to demonstrate in the most effective and practical manner that sincerity to which at last we frankly confess readiness to pin our faith. Whether the success of Mr. Chamberlain's project of discrimination against us would result in any deeper antagonism than would inevitably ensue for the prompt reprisals which we should necessarily make, as evidence of our worthiness of our businesslike ancestry, is a speculation the discussion of which may prove, after all, to have been only academic and, therefore, superfluous. Broadly speaking, however, an act of any character whatever—political, diplomatic, or social—to really offend America or any material part thereof, even to the descendants of the Irish, would now have to be very offensive indeed. The prodigal son has no intention of returning home; but, chastened himself, he is more than willing to work shoulder to shoulder with his equally chastened parent in their common interest, and to accept and give freely of aid whenever and wherever and against whomsoever needed."

STANLEY.

HENRY M. STANLEY, who died in London on Tuesday morning of last week, is spoken of by many papers not only as the greatest explorer of his time, but as the last of the great explorers, since there is no other great continent like Africa now hid from human knowledge. In his death, too, as the Boston *Journal* remarks, "the world loses one of its few remaining figures of picturesque and romantic interest." Born in poverty and passing his early years in an almshouse, death found him in the inner circle of British aristocracy, laden with wealth and honors. Penetrating Africa in three great expeditions between 1870 and 1890, through perils and privations that astonished the world, he lived to see his routes threaded by the telegraph, and traversed daily by steamer and locomotive. Cabin boy, clerk, Confederate soldier, Union sailor, reporter, war correspondent, explorer, author, lecturer, and member of Parliament, the later years of this stirring life were passed in such seclusion that the announcement of his death came as a surprise to many who were under the impression that he had died years ago. It was the New York *Herald* that sent Stanley into Africa to find Livingstone, but *The Herald* was the only New York paper that did not have the news of his death on Tuesday morning, and the only one that has printed no editorial comment on it.

Says the Boston *Journal:*

"Times have moved with incredible rapidity since the search for Livingstone. Across the path of that first toiling expedition now thunders the locomotive twice daily; the giant lakes Stanley made fully known are now traversed regularly by British steamers; the upper Nile is harnessed and well known; the two republics of South Africa have disappeared as political entities, and everywhere is a ceaseless activity that is ever making for civilization and the increase of commerce."

The New York *Tribune* says of him:

"He had no rival, and he will have no successor. There have been, and still are, other great discoverers. Not for two centuries has there been one whose deeds are comparable with his. There will be others. But there is no room now left upon the earth in which to rival his achievements. His deeds, moreover, were distinguished and apart not only by their magnitude, but by their very character. They were unique in kind as well as in degree. He was not a conquest-seeker, as Cortez and Pizarro and Drake and Cabot were, and as even Columbus himself was. In his immortal march through the heart of the Dark Continent he carried the stars and stripes. But he never once planted that or any flag in token of conquest. He seized no lands in a sovereign's name. He filled his own coffers with no spoils wrung or cozened from the native tribes. He went in on an errand of pure philanthropy. He fulfilled his commission in that spirit. He came out again with hands unsoiled by selfish spoils. In such respects he stood alone and unapproachable among those whose doings were comparable with his in the arduousness of their execution and the magnitude of their results."

The Chicago *Evening Post* says, however:

"But how do the natives of 'darkest Africa' speak the name of this daring and successful explorer? Do they hold him in grateful memory, or have they reason to remember him with anything but sentiments of respect and affection?

"Stanley's methods of overcoming opposition to his advance through Africa were those that have made the white man one of the sorest burdens that the dark man has had to bear. And while his achievements were important and spectacular, there are dark

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pages in the accounts of his expeditions that make anything but pleasant reading.

"Stanley was a type of the British—or shall we say white?—explorer who goes into the wilds of Africa with an armed escort. And rightly to judge what he did in opening up the 'Dark Continent' we must take into consideration the manner in which he treated the natives of that continent who momentarily stood in the way of his advance. All humane people prefer the Livingstone type of explorer."

The Buffalo *Express* says on this point:

"Stanley opened the way for some commercial development and his explorations led to the partitioning of Africa into European colonies. Whether this has been a distinct gain for the natives or for the world in general is yet to be proved. He had much to do with the organization of the Kongo State, but the manner in which that country has been plundered and misgoverned is hardly creditable to civilization. Stanley, however, can not be held responsible for that. Moreover, it may be said that the worst of the European colonial governments is an improvement on the rule of the Arab slave traders, who were the real masters of the country when Stanley explored it."

NEGRO INFLUENCE ON SOUTHERN CHARACTER.

GEORGE WASHINGTON'S "habit of leadership" was "the gift of the slave," is the striking statement made by William Garrott Brown, who is an authority on Southern history, in a recent issue of *The Independent*. And he adds that "of all the reasons why Washington and his neighbors took the highest places during the Revoluton and for several decades thereafter, none was more potent than their being used to so much authority at home; and of all the causes of that habit of their lives, no other was nearly so important as slavery." Almost simultaneously, President E. L. Blackshear, of the Prairie View (Tex.) State Normal College, comes out with an article in *The A. M. E. Review* (Philadelphia), a negro religious quarterly, claiming that pretty nearly all of the artistocratic qualities that distinguished Southern society before the war were due to the presence of the blacks. He says:

"The plantation, with its broad cultivated acres, its forest lands, its hunting-grounds, its grand mansions—the theater of refined, elegant, leisurely, home-life and of beautiful and lavish hospitality—its retinue of happy, careless, but willing negro servitors who were like the feudatories of Middle-Age chivalry in their loyalty; its negro quarters of hardy brawny slave-workers, with the master as lord of the manor, whose will in his boundaries none presumed to dispute, presents the ideal on which the Southern State was based. The planter was a sovereign among equal sovereigns, and among equals there could be no coercion.

"In the development of the plantation we see the genesis and development of the spirit of local self-government and of state sovereignty as the extension of this spirit to the States themselves. It was the strength of this spirit, created by the slave system and backed by the wealth, power, and independence which were the logical outcome of the system that led the Southern colonies to resist the encroachments of Great Britain. And without the initiative, consent, leadership, and aid of these colonies, under the guidance of Washington and Virginia, it is not at all unlikely that the independence of the American colonies might not have been achieved.

"The psychologic effect, immediate and cumulative, of the presence of a subject race on the dominant race—the reaction on each of the constant exercise of the dominant will of the one over the submitting mind of the other—resulted in a heredity and fixed interracial attitude. It produced in the master class by the constant, daily, personal exercise of domination over the enslaved class an imperious will, an ever-present consciousness of superiority, and a growth of personal independence and personality paralleled only in the feudal system of Europe.

"And the relation of negro servitude to the Southern economic-aristocratic system must not be overlooked. The system of enforced negro labor gave leisure for that social intercourse which gave the Southern lady and gentleman a social ease, grace, polish and power—a development of poise and personality comparable only to the nobility of the older states of Europe, making them easily the social leaders and paragons of American society; while the free outdoor life, the constant practise of horsemanship, marksmanship, and all the manly arts made the Southern gentlemen the knights-errant of the New World, who moved with equal ease and acceptability among the aristocratic circles of English life and with an *éclat* which made them almost the envy of the scions of nobility. The Southern gentleman and planter—courtly, chivalrous, independent, and courageous to a fault and to the last degree; physically perfect, hardy, inured to hardship by constant outdoor life in the plantation and behind the hounds in their hunting preserves; skilled marksman and horseman; well read in history and classic lore; a lawyer because he was the maker and executor of the law; more deeply imbued with the spirit of personal independence and the Anglo-Saxon race-consciousness more fully developed than in any other branches of his own race—the Southern gentleman and planter was a foeman worthy of any foeman's steel, whether the combat was legal or forensic, personal or military. And he was always willing and ready for the fray.

"No wonder that among such a people the right of local self-government was sacred and dearer than life, and it must have been this right for which they fought in the War of the Revolution rather than for the mere substitution of an American federal system for the overlordship of Great Britain—the same right for which in after years the South, grown stronger and mightier, engaged the armies of the North.

"The relation of the negro to the development of this spirit of local freedom and personal independence is apparent. Without the negro and the system of negro slave labor the Southern system is inconceivable and impossible. It could not have been built up in its permanence and brilliancy on the bonded white labor of the period. The negro—passive, cheerful, loyal, patient, plodding, unrevengeful—is the complement of the planter.

"And the conclusion may seem neither absurd nor illogical that the achievement of American independence from the mother country is traceable in no small degree to the fact of negro slavery in the Southern colonies, and to the personnel of the planter and economic independence and power which the planter owed to the slave."

TOPICS IN BRIEF.

So far, it doesn't seem that Kuropat kin.—*The Kansas City Star.*

In the interest of inquisitive humanity, the laws of war should forbid fighting at places not on the map.—*Puck.*

Mr. Carnegie is not so anxious to die poor that he will spend the summer at St. Louis.—*The Houston Post.*

What's the matter with Dr. Crum for the Republican Vice-Presidential nomination?—*The New York American.*

Mr. Cannon evidently is trying to create the impression that one explosive on a ticket is enough.—*The Washington Post.*

Some of the Russians in Manchuria are getting splendid training for the foot races at the Olympian games, if they can get off.—*The Chicago News.*

We will know the good trusts from the bad ones as soon as the campaign fund fat-friers make their preliminary canvass.—*The New York American.*

Carnegie has endowed his libraries, Rockefeller his university; it now remains for Hearst to endow the electoral college.—*The Detroit Tribune.*

A farmer over in Michigan has been arrested for insanity simply because he thinks he is a Presidential candidate. There are others.—*The Washington Post.*

A Chinese reformer has just been sentenced for life. Over here we would have just let him run for office and been done with it.—*The Jacksonville Times-Union.*

Having related how he put down the disturbance in Chicago in 1894, Mr. Cleveland can return to the problem of how to put down the disturbance at Lincoln, Nebr., ten years later.—*The Kansas City Journal.*

Looking over the pages of history as written by himself, Grover Cleveland can not help congratulating the country in that it was lucky enough to have the right man for President during certain critical periods.—*The Chicago News.*

"Even Chicago," remarks an Eastern contemporary, "is forced to admit that St. Louis now occupies the center of the stage." Forced to admit? Chicago proclaims it. It is Chicago men that are running St. Louis's big show.—*The Chicago Tribune.*

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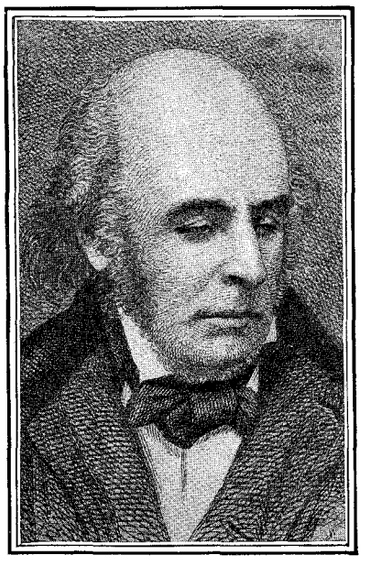
LETTERS AND ART.

EDWARD FITZGERALD: A LITTLE-KNOWN PERSONALITY.

EDWARD FITZGERALD, who may be said to have given Omar Khayyám to the English-speaking world, was described by one of his friends as "an eccentric man of genius, who took more pains to avoid fame than others do to seek it." During his life he held tenaciously to that mental seclusion which, according to some critics, was the very essence of his genius. As an illustration of the privacy of his life, it is recorded that a letter of appreciation from Ruskin addressed to "The Author of Omar Khayyám" took ten years to reach its destination. Now it appears that the public, which years ago accepted FitzGerald's "*Rubáiyát*" of Omar Khayyám with enthusiasm, has awakened to an interest in the rare and unusual personality of FitzGerald himself. Not long ago several volumes of his letters were issued, and this year his "Life" in two volumes is given to the public.



EDWARD FITZGERALD,
Whose translation of the "Rubaiyat" of Omar Khayyam is said to be "better known to-day than the Book of Job."

Edward FitzGerald was born in 1809, the year that saw the birth of Darwin, Lincoln, Mendelssohn, Poe, and Tennyson. He died in 1883, at the age of seventy-five.

The discovery of FitzGerald, in a popular sense, has been credited to America. It is a matter of history that the "Omar" did not find a publisher, and when put forth at the author's own expense fell still-born from the press. Of the change that has come about we read (in the *London Quarterly Review* for April) as follows:

"The 'Rubáiyát,' which until 1899, when it appeared in the 'Golden Treasury Series,' could not be purchased in England for less than half a guinea, is now offered, with a biography of Omar and full notes, for threepence. The distinction of being the smallest book in the world is claimed for a copy of the poem (printed from plates of solid silver and to be read only with a microscope), a quarter the size of a two-cent postage stamp, issued, of course, in America. And Mr. F. B. Money-Coutts, in his introduction to the 'Flowers of Parnassus' Omar, suggests, with unsurpassed enthusiasm, that the 'Rubáiyát' is better known to-day than the Book of Job!"

Mr. R. Wilkens Rees, the writer of the above words, goes on to speak of FitzGerald's "strangely delightful personality," and of the uneventful character of his life. The following account of his days at Boulge, where, altho possessed of a comfortable income, he occupied a small thatched cottage, throws light on his tastes and habits:

"He walks out with his great black dog; visits Crabbe, a neighboring clergyman, son of the poet; takes tea with Barton, the Quaker, Charles Lamb's friend; enjoys Squire Jenny's fresh air; goes occasionally on Sundays to church, where more than once he watches toadstools growing round the communion-table during the morning service hour, and where the parson and the clerk get 'through the service see-saw, like two men in a saw-pit'; papers his rooms a 'still green,' so as to agree with his Venetian pictures; places his chair against the windows, hangs his legs out over the ledge, reads Seneca and feels happy: or at evening sits with his pipe at the open window, up to which China roses climb, while the blackbirds and thrushes begin to rustle bedward in the garden, and the nightingale to have the neighborhood to herself. He discusses his 'talent for dulness'; thinks the dulness of country people better than the impudence of Londoners; his Suffolk rustics and provincial townsmen have a 'substantial goodness . . . resulting from the funded virtues of many good, humble men gone by.' Or he visits a favorite sister, when upon glorious sunshiny days he lies at full length on a bench in the garden reading Tacitus, with a nightingale singing and some red anemones flaunting themselves in the sun. 'Such as life is, I have got hold of a good end of it.' Sometimes he writes: 'I live in a hut with walls as thin as a sixpence, windows that don't shut, a clay soil safe beneath my feet, a thatch perforated by sparrows over my head. Here I sit, read, smoke, and become very wise, and I am already quite beyond earthly things.' And, again, he really seems for a moment to have found wisdom in his retirement, the genuine wisdom of Ecclesiasticus—'mother of fair love, and fear, and knowledge, and holy hope'—as when he writes: 'But now, I am glad to see any man do anything well; and I know that it is my vocation to stand and wait, and know within myself whether it *is* done well'; or, as when, sitting in his garden, 'now gorgeous with large red poppies and lilac irises,' he hears the trees 'murmur a soft chorus to the solo which my soul discourses within.'"

We learn, however, that at times he grew discontented with his easy existence. In a letter to Bernard Barton he wrote: "I begin to have dreadful suspicions that the fruitless way of life is not looked upon with satisfaction by the open eyes above."

Thackeray, Tennyson, and Spedding were among FitzGerald's most intimate friends. Indeed, he seems to have had a genius for friendship. We read that one of his great characteristics was steadfastness; that "he was slow to form intimacies, but, once riveted, the link lasted till death." Mr. Rees speaks of FitzGerald's letters as "the best *literary* letters in the language," and characterizes as prophetic his judgment in matters artistic, "so often did he foresee with perfect accuracy the just and inevitable verdict of the future."

From a biographical sketch written some years ago by the late Rev. Whitwell Elwin (one time editor of *The Quarterly Review*) and now first published in *The Monthly Review* (London, April), we learn that while FitzGerald was not an advanced classic scholar on leaving the university (Cambridge), "he bravely put himself to school again at sundry intervals of his long holiday life, and grappled with the hardest Greek and Latin authors"; and that, at another stage, "he acquired Spanish," and translated eight plays of Calderon into English verse. But of special interest is the fact that not until he had reached the age of forty-four did he begin to learn Persian, under the tuition of Professor Cowell. The result of this late acquaintance with a new language was his marvelous version of the Rubáiyát, which constitutes, in the opinion of a critic writing in the London *Spectator*, "the expression of the hermit's deepest self, as he sat wrapped in smoke and surrounded by piles of books in one or other of his small Suffolk rooms." *The Spectator's* critic confesses himself at one with those who "care but for one Omar, and his name is FitzGerald."

WATTS AS AN EXPONENT OF THE NINETEENTH CENTURY.

INTEREST which has of late been stimulated in the unique personality of George Frederick Watts, the octogenarian painter, is still further increased by the appearance of Mr. G. K. Chesterton's little volume, full of that writer's freshness and capriciousness of judgment. Mr. Chesterton endeavors to make us conscious of the changed aspect of the new century by pointing out its contrasts with the old. With a humorously apologetic tone, he refers to the "somewhat grotesque matter of talking about a period in which most of us were born and which has only been dead a year or two as if it were a primal Babylonian empire,"

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but goes on to say that "there is no more remarkable psychological element in history than the way in which a period can suddenly become unintelligible." In looking back upon the nineteenth century, he finds that it "was self-conscious, believed itself to be an idea and atmosphere, and changed its name from a chronological almost to a philosophical term." In accounting for what he calls "this early Victorian seriousness and air of dealing with great matters," he makes a division of three essential points, and informs us that without an understanding of these points, Watts's "bursts of stupendous simplicity in color and design, his daring failures, his strange symbolical portraits, will mislead or bewilder," on account of our lacking "the thread of intention." Upon these points he continues:

"The first of these is a nineteenth-century atmosphere which is so difficult to describe that we can only convey it by a sort of paradox. It is difficult to know whether it should be called doubt or faith, for if, on the one hand, real faith would have been more confident, real doubt, on the other hand, would have been more indifferent. The attitude of that age of which the middle and best part of Watts's work is most typical was an attitude of devouring and concentrated interest in things which were by their own system impossible or unknowable. Men were, in the main, agnostics; they said, 'We do not know'; but not one of them ever ventured to say, 'We do not care.' In most eras of revolt and question the skeptics reap something from their skepticism: if a man were a believer in the eighteenth century, there was heaven; if he were an unbeliever, there was the Hell-Fire Club. But these men restrained themselves more than hermits for a hope that was more than half hopeless, and sacrificed hope itself for a liberty which they would not enjoy; they were rebels without deliverance and saints without reward.

"There may have been and there was something arid and overpompous about them: a newer and gayer philosophy may be passing before us and changing many things for the better; but we shall not easily see any nobler race of men, and of them all most assuredly there was none nobler than Watts. If any one wishes to see that spirit, he will see it in pictures painted by Watts in a form beyond expression sad and splendid. 'Hope' that is dim and delicate and yet immortal, the indestructible minimum of the spirit; 'Love and Death' that is awful and yet the reverse of horrible; 'The Court of Death' that is like a page of Epictetus and might have been dreamt by a dead Stoic: these are the visions of that spirit and the incarnations of that time. Its faith was doubtful, but its doubt was faithful. And its supreme and acute difference from most periods of skepticism, from the later Renaissance, from the Restoration, and from the hedonism of our own time was this, that when the creeds crumbled and the gods seemed to break up and vanish, it did not fall back, as we do, on things yet more solid and definite, upon art and wine and high finance and industrial efficiency and vices. It fell in love with abstractions and became enamored of great and desolate works."

The second point of *rapport* between Watts and his time was a matter of more personal nature—one concerned with the man, or at least the type. It is one, says Mr. Chesterton, that throws much light upon every step of his career. To quote again:

"Those who know the man himself, the quaint and courtly old man who is still living down at Limnerslease, know that if he has one trait more arresting than another it is his almost absurd humility. He even disparages his own talent that he may insist rather upon his aims. His speech and gesture are simple, his manner polite to the point of being deprecating, his soul to all appearance of an almost confounding clarity and innocence. But altho these appearances accurately represent the truth about him, tho he is in reality modest, and even fantastically modest, there is another element in him, an element which was in almost all the great men of his time, and it is something which many in these days would call a splendid and inspired impudence. It is that wonderful, if simple, power of preaching, of claiming to be heard, of believing in an internal message and destiny; it is the audacious faculty of mounting a pulpit. Those would be very greatly mistaken who, misled by the child-like and humble manner of this monk of art, expected to find in him any sort of doubt, or any sort of fear, or any sort of modesty about the aims he follows or the cause he loves. He has the one great certainty which marks off all the great Victorians from those who have come after them: he may not be certain that he is successful, or certain that he is great, or certain that he is good, or certain that he is capable; but he is certain that he is right. It is, of course, the very element of confidence which has in our day become least common and least possible. We know we are brilliant and distinguished, but we do not know we are right. We swagger in fantastic artistic costumes; we praise ourselves; we fling epigrams right and left; we have the courage to play the egotist, and the courage to play the fool; but we have not the courage to preach. If we are to deliver a philosophy, it must be in the manner of the late Mr. Whistler and the *ridentem dicere verum*. If our heart is to be aimed at, it must be with the rapier of Stevenson which runs through without either pain or puncture. It is only just to say that good elements as well as bad ones have joined in making this old Victorian preaching difficult or alien to us. Humility as well as fear, cameraderie as well as cynicism, a sense of complexity and a kind of gay and worldly charity have led us to avoid the pose of the preacher, to be moral by ironies, to whisper a word and glide away. But, whatever may be the accidental advantage of this recoil from the didactic, it certainly does mean some loss of courage and of the old and athletic simplicity. Nay, in some sense it is really a loss of a fine pride and self-regard. Mr. Whistler coquetted and bargained about the position and sale of his pictures; he praised them; he set huge prices on them; but still, under all disguise, he treated them as trifles. Watts, when scarcely more than a boy and comparatively unknown, started his great custom of offering his pictures as gifts worthy of a great nation. Thus we come to the conclusion, a conclusion which may seem to some to contain a faint element of paradox, that Mr. Whistler suffered from an excessive and exaggerated modesty. And this unnatural modesty of Mr. Whistler can scarcely be more typically symbolized than in his horror of preaching. The new school of art and thought does indeed wear an air of audacity, and breaks out everywhere into blasphemies, as if it required any courage to say a blasphemy. There is only one thing that it requires real courage to say and that is a truism."

The third point with which Mr. Chesterton deals has to do with the relation of art to ethics; and the general term that he has given to the creed held by men of the nineteenth century is a cosmic utilitarianism, "the consideration of any such thing as art or philosophy perpetually with reference to a general good"; or, in less resounding terms, it was "a chaos of every one minding every one else's business." "It was a world in which painters were trying to be novelists, and novelists trying to be historians, and musicians doing the work of schoolmasters, and sculptors doing the work of curates." To continue with Mr. Chesterton:

"The salient and essential characteristic of Watts and men of his school was that they regarded life as a whole. They had in their heads, as it were, a synthetic philosophy which put everything into a certain relation with God and the wheel of things. Thus, psychologically speaking, they were incapable not merely of holding such an opinion but actually of thinking such a thought as art for art's sake; it was to them like talking of voting for voting's sake, or amputating for amputating's sake. To them as to the ancient Jews the Spirit of the unity of existence declared in thunder that they should not make any graven image, or have any gods but He. Doubtless, they did not give art a relation of unimpeachable correctness: in their scheme of things it may be true, or rather it is true, that the esthetic was confused with the utilitarian, that good gardens were turned, so to speak, into bad cornfields, and a valuable temple into a useless post-office. But in so far as they had this fundamental idea that art must be linked to life, and to the strength and honor of nations, they were a hundred times more broad-minded and more right than the new ultra-technical school. . . . There is nothing to be surprised at, nothing to call for any charge of inconsistency or lack of enlightenment, about the conduct of Watts and the great men of his age, in being unable to separate art from ethics. They were nationalists and universalists; they thought that the ecstatic isolation of the religious sense had done incalculable harm to religion. It is not remarkable or unreasonable that they should think that the ecstatic isolation of the artistic sense would do incalculable harm to art."

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CONCERNING LITERARY CRITICISM.

MR. HENRY MILLS ALDEN, editor of *Harper's Magazine*, takes exception to Professor Trent's recently expressed view that "criticism should be academic rather than impressionist"—that is, that the critical judgment of a piece of literature should regard only its technical excellence. Mr. Alden protests that only the external features of a literary composition are properly subject to academic criticism. "When we pass beyond these," he writes, "to what may properly be called style, which depends mainly upon the writer's mood and temperament, and also somewhat upon the promptings of the theme, no canons of academic criticism should be formally enjoined, unless it is our aim to suppress individuality altogether." Writing in the "Editor's Study" of his magazine, in the May issue, he goes on to say:

"For ourselves, we are disposed to think that overmuch stress is laid upon what is called 'the literary art.' Nothing could be more misleading to readers in their judgments or to young writers in their practise than to have their attention fixed first of all upon a matter which, just because it is a final concern, should not be made the initial consideration. This method of procedure is, in the literal sense, preposterous. . . . . .

"We should hesitate to suggest to a young writer the formation of his style through a study of approved models. He must, first of all, find himself, and he can not do that by following the figures of another's labyrinth, beginning from the outside circle. The form is of the spirit, and each writer's form is of his individual spirit. The young writer's first object in reading is inspiration, not artistic equipment, and he selects those works which most strongly appeal to his imaginative sensibility. Other books he reads simply for information—the more of them the better, since the knowledge of nature and of human history is an essential part of his equipment, the material upon which his imaginative faculty reacts.

"In all art, even in sculpture, there is something which transcends the formal excellence which is merely external—merely the content of our perception. This is ideality and appeals to imaginative interpretation, lying quite beyond the bounds of academic criticism. This is especially true of literature, which is in so many ways an expression of the human spirit, and the adequate criticism of which must involve interpretation of an infinite variety of spiritual implications."

It is because modern prose, Mr. Alden suggests, has been protestant against technique in a sense that poetry could not be, and has sought freedom from every obligation not native to the individual spirit, that it is now cultivated at the expense of poetry by writers of great imaginative power.

Max Nordau on the Art of the Japanese.—Comparing Japanese and European art, with special reference to national morality and religion, a leading Russian writer, in the Moscow *Rousskya Viedomosti*, cites eminent writers and thinkers like Lebon, Prevot (Frenchmen), and Nordau, the German-Jewish publicist and critic, to prove that the Japanese are incapable of producing serious, significant, and profound works in any branch of art. The views of the last-named author are set forth in the following words:

"The natural, hereditary incapacity of the Japanese for abstract thinking is stamped over all the manifestations of their spiritual life. The Japanese have no religion in the Occidental sense of the term. They have their mythology, which to the educated is a collection of fairy tales; but for the supernatural and the superconscious they have no need and no faculty. One of their greatest scholars has said that Christianity and Buddhism are to him like black and green tea: it is immaterial which is used, but the stimulating beverage is beneficial. It is not strange that Japanese art should be superficial, shallow, and unimpressive. It is destitute of soul, inspiration, aspiration, enthusiasm, power, pathos. And these things are wanting and impossible in Japanese art because the Japanese lacks that which creates and sustains these qualities—individualism, that inner, isolated, profoundly personal, exclusive world which the Western man boldly and consciously opposes to the whole external world. The Japanese is a collective being, a part of a mass. He lives in and with the mass. He is strong in the mass, and interesting as a constituent unit of it. His personal existence is the mere result of social, governmental, national existence. He has no tragic conflicts between the individual and the whole. To him 'Coriolanus' is as unintelligible as 'Nora,' Ibsen's type of the modern woman struggling for self-realization. Hence his indifference to death—the extinction of personality. He has no individual life either here or beyond the grave. His life is heroic, epic, but without lyricism, drama, poetry. This, however, is not necessarily permanent. The diagnosis is not a prognosis. The spiritual development of the Japanese has not yet begun. In the future they may be different and have art in the Western sense."—*Translation made for* THE LITERARY DIGEST.

DEATH OF BOHEMIA'S GREAT COMPOSER.

FROM Prague, on the first of the month, was announced the sudden death by apoplexy of Dr. Antonin Dvorák, Bohemia's most eminent creative musician. *The Evening Post* (New York), in a brief sketch of Dvorák's life, remarks that "like most of the great composers, he was of humble origin." Antonin's father was a butcher and innkeeper at Mühlhausen, near Prague. The boy's interest in music was aroused by the strolling bands which played at the village fairs, or at his father's inn, and his enthusiasm secured him his first musical instruction at the hands of the village schoolmaster. At the age of sixteen he was playing the violin in a Prague band for a wage of eight dollars a month. On the publication, in his thirty-ninth year, of his "Slavic Dances" and "Moravian Sounds," he found himself suddenly famous. The praise that greeted him, we are told, came alike from the radical and the conservative schools of music, and his fame rapidly spread beyond Austria and Germany. In 1883 the performance of his "Stabat Mater" in London attracted a great deal of attention, and in 1892 he came to New York as director of the National Conservatory. A remarkable product of his three years in America was his fifth symphony, which he called "From the New World." In this he sought to embody the spirit of American national music, which he believed he had discovered in the strange unwritten plantation melodies and "spirituals" of the Southern negro. In Dvorák's compositions, according to Sir George Grove's "Dictionary of Music," "an inexhaustible wealth of melodic invention and a rich variety of coloring are the qualities which most attract us, together with a certain unexpectedness, from which none of his works is wholly free." *The Evening Post*, after characterizing him as "one of the greatest of the European composers who lived to enter the twentieth century," continues:

ANTONIN DVORAK,
"One of the greatest of the European composers who lived to enter the twentieth century.

"While to some extent anticipated by Smetana, it was he who did for Bohemian music what Liszt did for the Hungarian, Chopin for the Polish, Grieg for the Norwegian national art. This does not mean that these masters simply copied the national tunes and embodied them in their works. Dvorák seldom borrowed a folk tune; he simply used the songs of the peasants as models, after which he fashioned his own melodies. As a melodist, he was

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ost as spontaneous and fertile as his great idol, Schubert; and also shared Schubert's gift of originating stirring new modulans in harmony; while as an orchestral colorist he was far more licate, refined, and varied than Richard Strauss. While never a cacophonist, he had a way of working up an orchestral scherzo or presto to a frenzied climax which is as exotic as it is exciting. He did not hesitate to embody two of the most exotic Slavic movements, the elegiac 'Dumka' and the wild 'Furiant' in his symphonies and chamber music. The influence of Brahms was nevertheless felt for a long time in his adherence to the symphonic form; but after his return to Europe he abandoned the symphony and wrote a series of striking symphonic poems, thus revealing his allegiance to Liszt, who had also been one of his benefactors, and whose music he greatly admired.

"Wagner, too, had once been his idol, when he wrote his first opera, 'Kral a uhlir'; but afterward he rewrote this opera twice in his own style. In his later years he was particularly enamored of 'Parsifal.' His operas are the least successful of his works. While there is much beautiful music in them, it lacks dramatic verve, and the poor librettos were a disadvantage he could not overcome. Among his songs there are some of great beauty. But his chief importance lies in the realm of orchestral and chamber music. Besides his five symphonies, several of his overtures —'Hussitzka,' 'Mein Heim,' 'Karneval,' 'Othello'—have become famous. His symphonic poems are still music of the future."

Richard Aldrich, writing in the New York *Times*, expresses the opinon that Dvorák, "so far as the present outlook shows, may be considered the last of a great line, the last of the symphonists, those who write music for music's own sake, and concern themselves little with its employment for the expression of something else." Of Dr. Dvorák's attitude toward national and folk music the writer says:

"Like other great champions of this element of strength and invigoration in artistic music, he has used actual existing tunes with the utmost rarity; the form and spirit are what have given the characteristic color to his work, and some of its most penetrating charm. How long that charm will keep its power is a question that can not yet be answered. For its novelty and strength and freshness it has to pay the penalty of provincialism, of a certain primitiveness, of being the expression of a dialect. Through it he has reached a native eloquence that has fascinated and delighted the world, and through it he has given voice to one of the most spontaneous and naïve promptings to music that the record of the art can show. There is a Schubert-like quality in his inspiration that repeatedly strikes the listener, a fluency and a native fecundity, a willingness to lose himself in a maze of charming and delicate detail. He seemed, indeed, the last of the naïve musicians, the direct descendant of Haydn, Mozart, and Schubert, rejoicing in the self-sufficient beauty of his music and untroubled by the philosophic tendencies and the searching for new things to be said in a new way that animate the younger men of to-day."

In 1901 Emperor Francis Joseph raised Dr. Dvorák, then in his sixtieth year, to the Hungarian House of Lords, and conferred upon him the decoration "for arts and sciences."

ART TENDENCIES AS ILLUSTRATED AT THE FRENCH SALON OF 1904.

MEDIOCRITY, according to all accounts, reigns in the salon of the French National Society of Fine Arts; but some of the new works exhibited are striking enough to challenge general attention. Apart from the interest attaching to such exceptional productions, art critics have drawn some general inferences as to the tendency of contemporary painters and sculptors as illustrated by the new salon. The critic of the Paris *Figaro*, in an elaborate two-page review of the exhibits, concludes that this year is one of repose, of stock-taking, of quiet enjoyment, rather than of excitement and controversy. There is little to provoke either enthusiasm or indignation; there are no new departures or revolutionary indications, but there is much that yields pleasure and that merits mild praise. The *Figaro* goes on to give the general characteristics of the salon as follows:

"The pictures inspired by abstract ideas, or capable of suggesting such, are very rare. The majority seem to emanate from very narrow conceptions. Not that every work of art ought to reflect a philosophic system or be the embodiment of a sermon; but it is matter for regret that so many of the things exhibited are destitute of any humanitarian significance or of a direct relation to nature.

"But, if thought is not conspicuous in this salon, sentiment finds varied, abundant, and often exquisite expression. All tastes are gratified. It is certain that our time will be distinguished among other periods, in its art, by a subtle search for nuances almost of a musical sort suggested by a landscape, a woman's figure, or, more correctly, by a particular, momentary appearance of a landscape or the attitude of a woman. Can such things live? Sentiment is easily evaporated; thought persists."

Over everything in the salon, as the event of the artistic year, towers Rodin's statue, "Le Penseur" (The Thinker). In view of the memorable controversy over this sculptor's "Balzac," which officialdom rejected and the critics proclaimed as a most extraordinary and original work of creative imagination, every new work by Rodin excites great interest. The *Figaro* critic finds the statue one of enduring and great merit. He describes it thus:

"This admirable and grandiose figure is, strictly speaking, the aggrandisement of a personage who guarded *La Porte de l'Enfer* (The Gate of Hell). We all know how striking and intense this latter statuette was. Rodin's art has this peculiarity: its grandeur is independent of the proportions of its embodiments. Thus when you see the photographs of certain of his works without having seen the works themselves, you are apt to conclude that the works are of colossal size, while in reality they are extremely diminutive. On the other hand, his smallest figures lose nothing of their force when they are magnified in any measure.

"An impression of trouble and domination is produced by the 'Thinker.' Bent over himself, sunk in meditation at once overpowering and fascinating, this man is sorrowful and handsome. He preserves a petrified immobility, yet his muscles are strained under an inward effort. This figure makes one think of Michelangelo, and provokes a like feeling of admiration. Yet there are more differences than resemblances in the works of these two masters. There is more complexity in Rodin's figures, but it is marvelous that with all this the work presents such simplicity of lines. We live in an epoch in which we must say more to express ourselves; we can not be strong without effort. Another difference is in the sentiment of the work. Thought, to-day, is condemned to bitterness, to distress, to disasters which it formerly was free from, and the most austere conceptions of Michelangelo are calm and serene beside the works of to-day. The heroes and thinkers of the great Florentine were not sad except through regret of the light they missed; Rodin's 'Thinker' never knew anything but the shadow."

Of the paintings, the *Figaro* critic singles out for praise "Le Chérobin," by Jacques Blanche, in which there is found much charm, grace, and beauty, and Carolus-Duran's "Le Vieux Marchand d'Eponges" (The Old Peddler of Sponges). "This bizarre personage," says the critic, "of a wooden leg and hoary head which makes one think of Shylock and of Don Ruy Gomez, is, it seems, a Spaniard whom people suspect of noble origin and a militant past. O heroic days! Don Quixote, conquered, having been reduced to peddling sponges for a living! Carolus-Duran, having given us a fine piece of painting, has at the same time expressed infinite sadness and bitter resignation." Whistler, Eugene Carrière, and Bernard have new works of note, and the great influence of the first-named artist on the great majority of the younger men is significant. Many imitate him, others have tried to surpass him, and neither of these groups has succeeded.—*Translation made for* THE LITERARY DIGEST.

THE following brief characterization of Carlyle by Charles Reade is given in Mr. John Coleman's recent "Life" of the novelist: "Carlyle was a Johnsonian pedant, bearish, boorish, bumptious, egotistical and atrabilious. His Teutonic English was barbarous and cacophonous; yet, notwithstanding, every line he wrote was permeated with vigor and sincerity, and his 'Cromwell' is a memorial of two great men—the hero and the author."

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SCIENCE AND INVENTION.

HOW PLANT WOUNDS HEAL.

WOUNDS are as dangerous to a vegetable as to an animal organism, for in both cases they serve as places of entrance for injurious bacteria. Yet no plant or tree reaches maturity without many accidents that result in such wounds. How do they protect themselves? This subject is treated in *The Plant World* by C. E. Waters, who says:

"Perhaps we do not always remember, when we go into the woods, that the trees with tall, clean trunks were not always so smooth and lofty, but started as small plants with branches near the ground. How is it, then, that there is so little evidence of those old branches when they grow larger? The tree must be able, in some way or other, to get rid of them without injury to itself. This requires breaking the branch in some way, in spite of the fact that perhaps the greatest danger to which a plant or animal can be exposed is a wound by means of which bacteria may enter and cause blood-poisoning or decay, as the case may be. Every healthy organism, whether plant or animal, is able to resist such attacks for some time, which is not a bad thing for the bacteria, as otherwise it would be like the bear living by sucking its own paws—there would soon be nothing but bacteria left to feed on one another. In our own bodies we have the white blood-corpuscles whose function it is to destroy any bacteria that may find an entrance into the blood. In some diseases infected spots are shut off from the rest of the body by layers of resistant tissue that keep the 'germs' from getting into the general circulation, and in time causes their destruction from lack of food. Plants do not have white corpuscles, but it is certain that they have some means of resisting such attacks.

"Perhaps the simplest way of keeping out bacteria would be the drying of the tissues around the wound, and we find that this takes place frequently. The hard, dry cell-walls do not easily yield nourishment to the 'germs,' as we know from the length of time seasoned timber lasts. Cellulose, which is the principal constituent of the cell-walls, is closely related to sugar, starch, glucose, and a number of gums; but it is much more resistant to the action of chemicals, and digestive fluids do not readily dissolve it. When the wound is fresh, there is a greater chance that the cellulose may be eaten away. After drying it resists the attacks long enough to give the plant an opportunity to strengthen its defenses. Among many cryptogamous plants this is the sole method of protection, while only a few phanerogams depend on it alone. As a rule, they produce a layer of 'wound-cork' that cuts off the injured spot from the underlying parts of the stem. This is nearly a complete cure in the case of the more tender parts. Woody stems form a 'callus' by the growth of the surrounding cells that afterward form a corky layer. The new wood gradually spreads over the wound until the edges meet and coalesce. Outwardly it seems as if there had been no harm done, but the injured cells inside remain brown and dead, and can be seen until the decay of the tree, by cutting into the wood.

"When a thin section of the 'wound wood' is examined under the microscope, it is seen to be made up of nearly cubical cells that are quite unlike the usual elongated cells of normal wood. As the tree increases in diameter, these wound-cells become more and more like those of uninjured wood."

The strongly smelling ethereal oils, secreted by special glands in many plants, play a part, we are told, in warding off enemies that might otherwise use them for food. The gums and resins that occur in similar canals and receptacles throughout the plant perform their chief office in flowing out and covering up wounds, and in this way preventing the entrance of injurious fungi or bacteria. Cherry-tree gum, says Mr. Waters, is familiar to all, and the resin on pines and the related trees will keep away almost anything, including bacteria, but a small boy with climbing proclivities. He goes on:

"The subject was suggested by seeing some peculiar lumps on the trunks of beeches. There seemed to be no especial reason for their presence until it was noticed that nearly every one had either a dead twig protruding from it or showed some sign to indicate that one had been there. It is evident that a dead branch is in reality a serious kind of wound, for the decaying wood is in such close connection with the main stem that there is great danger of the infection being communicated to the whole plant. When the dead branch breaks off close to the trunk, the problem is practically the same as when the bark is injured, and new wood is formed around and over the stump and finally encloses it. Many of the 'knots' seen in lumber are simply these old branches that were enclosed in this way. They are darker than the surrounding wood because they were exposed and had begun to decay. The lumps on the beeches showed what efforts the trees were making to cover the tiny dead branches. In some cases they were so successful that there was nothing on the surface to show that a twig was underneath. But when they were cut open it was all plain enough, and a little search revealed all stages, from twigs not yet buried to those with the tip still showing, and then the final step when all trace was gone. In the course of time the knobs disappear, and there is nothing to show that they had ever been there, except when we cut into the wood and see the 'knot.' . . . . . .

"The beech is not the only tree that gets rid of its superfluous branches, tho we do not often see trees with such knobs as we have described. When a tree grows in the open, it may have low branches in a healthy condition; but wherever they are crowded together the lower ones die. They are unable to receive enough light, and the upper ones do the work for the entire tree. As fast as they die and drop off, the scar is covered, as we have seen. Failure to do this properly and soon enough results in permanent injury, and the decayed portion spreads down through the trunk, giving in time a hollow."

POPULAR NATURAL SCIENCE.

THE controversy that has arisen over a number of the recent popular "animal books" still rages. The chief matter in controversy appears to be the works of William J. Long, and the veteran writer of outdoor books, John Burroughs, is the chief attorney for the plaintiff. A large number of trained naturalists protest, with Mr. Burroughs, that the stories of Mr. Long and others of his school are either absolutely false or greatly exaggerated and untrue to nature, and that they must be read, if at all, precisely as one would read a fairy tale. On the other hand, these writers have some able champions. One on each side contributes to *Science* (April 15), and extracts from their articles will give a fair idea of the state of the controversy. Mr. W. F. Ganong, of Smith College, refers particularly in his contribution to the works of Mr. Long and of C. G. D. Roberts. The cause of their popularity, he says, is easily found: "it consists in this, that they tell about animals, not as they are, but as people like to think they are." Further:

"To accomplish this end, they have had to cut loose from the trammels of fact which hampered their predecessors, and have given their imaginations full play, thus producing fascinating works of fiction disguised as natural history. It is, however, this disguise which constitutes the chief ground of criticism against these works. We all agree that the use of animals as the heroes of romances is perfectly legitimate, but if such works pretend also to be accurate natural history, they unfairly deceive their readers and dishonestly claim a position to which they have no real title. It happens unfortunately that the works of both Mr. Long and Mr. Roberts are widely accepted as accurate in their natural history by the great majority of readers. Mr. Long positively claims that all he writes is accurate fact based on his personal observation, while Mr. Roberts allows an extensive personal knowledge of animals to be inferred, and takes no steps to correct this popular error. . . . . .

"The aggregate of Mr. Long's reported observations, both as to quantity and character, is such that if all he reports is true, he has seen more widely into animal life than all other students of animal habits taken together. This I am not prepared to believe, especially in the light of the tone of his own writings, which seem to me to show that he possesses neither the temperament nor the training essential to a disinterested observer. I have no proof, with the single exception noted below, that any individual state-

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ment of Mr. Long's is untrue, but an experience in the New Brunswick wilderness at least as great as Mr. Long's has given me such a knowledge of the difficulties of observing wild animals in their native haunts that I can not believe that any man has had all of the remarkable experiences reported by Mr. Long. Furthermore, the one case in which I happen to know personally the evidence on which Mr. Long bases a statement does not allow me to entertain a high regard for his accuracy. . . . Mr. Long's books undoubtedly contain a great deal of valuable fact, but this is so mixed with matter that can not possibly be accepted simply on Mr. Long's statement, that it makes his works practically valueless for any scientific purpose.

"Mr. Roberts, I believe, nowhere makes any claim that the natural history basis for his animal writings rests on personal knowledge, but that is the impression left with the reader, and Mr. Roberts takes no steps to set him right. . . . His knowledge of New Brunswick animals has been gained chiefly in the public libraries, museums, and menageries of New York City; his material is hence mostly second-hand, and it is unfair to his readers that they should be given the impression that these works are founded on a personal knowledge of the animals described. . . . .

"So opposite are the standpoints from which the scientific and the literary man view animal life, and so entirely indifferent are they to one another's standards that the two are not only nearly impossible to one person, but they are well-nigh mutually exclusive. The charm of the study to the man of science is the triumph of demonstrating the truth. He makes this his sole standard, as it is his sole reward. Slowly, patiently, laboriously, indifferent to popular opinion as to popular applause, he makes his resistless advances, testing and proving each step before a second is made. He naturally has little regard, therefore, for showy leaps from scanty fact to sensational generalization, and he has no respect at all for a pretense of scientific knowledge not based upon an honest foundation. The literary man, especially the new nature writer, seems to view nature chiefly in the light of a fresh supply of literary material, and he values her phenomena in proportion to their adaptability for interesting and clever treatment. To him the truth is not of first importance, and imagination is allowed to improve upon nature whenever she can thereby be made more available for literary uses. All this may be legitimate in literature, but works thus inspired should not expect to be accepted also as science, nor should they pretend to an authority they do not possess."

The writer who champions Mr. Long is Ellen Hayes, who particularly objects to recent ridicule of an account by that writer of how a woodcock treated a broken leg. This treatment of Mr. Long, she asserts, is based on misconception, and is typical of much of the criticism of his work. She writes:

"Mr. Long [Miss Hayes quotes the critic as saying] 'virtually claims that a woodcock not only has an understanding of the theory of casts as adapted to fractured limbs, but is able to apply this knowledge in practise. The bird is represented as knowing the qualities of clay and mud, their lack of cohesion unless mixed with fibrous substances, their tendency to harden on exposure to the air, and to disintegrate in water.' 'His woodcock is familiar with the theories of bone formation and regeneration—in a word, with osteogenesis.' 'He divines the functions of the periosteum,' etc. Instead of claiming anything of the kind, Mr. Long tells us in simple language what he has seen, offering neither inferences nor generalizations. It is his critic, Mr. Wheeler, who 'virtually' affirms that a woodcock could not apply mud to a broken leg without a knowledge of surgery; and it is much as if he should say that a man who blows on his fingers to warm them or on his tea to cool it has a knowledge of the laws of thermodynamics and is ready to discuss entropy or an indicator diagram. It is the merest commonplace fact that in order to avoid danger, to lessen pain, to save life, to gain pleasure, human beings are constantly performing acts the underlying principles of which they understand scarcely any better than a woodcock understands the principles of surgery. This difference between what may be expected of man and of a bird is probably one of the recondite features of Mr. Wheeler's animal psychology. If this 'serious student' means that action apparently or really intelligent on the part of animals implies scientific training and knowledge and accounts of such action are, therefore, to be contemptuously dismissed as 'untrue,' he has taken ground which he will undoubtedly be left to occupy alone. One wonders that he has not long since exposed Mr. Darwin. The books of the master naturalist are full of anecdotes that, according to Mr. Wheeler, must be discredited. For instance, there is the delightful one of the motherly baboon who stole young dogs and cats which she continually carried about. 'An adopted kitten scratched this affectionate baboon, who certainly had a fine intellect, for she was much astonished at being scratched, and immediately examined the kitten's feet, and without more ado bit off the claws' ('The Descent of Man,' chap. iii.). Why does not Mr. Wheeler rise up and say that Darwin 'virtually claims' that the baboon was familiar with the 'Novum Organum' and the 'Positive Philosophy,' and further say that this anecdote is a specimen of the 'drivel in which animals are humanized beyond all recognition.'"

DO WE, OR DO WE NOT, EAT TOO MUCH?

THE prevalent idea that most of us eat to excess has been examined by *The Medical Record*, which announces editorially that in its judgment the charge is not proven—in fact, it asserts, it may be that the reverse is the case. The subject has been brought up afresh by the recent series of experiments conducted under the auspices of the Sheffield Scientific School of Yale to determine whether the average human being does not overeat. Prof. Russell H. Chittenden, the director of the school, read a paper before the National Academy of Sciences at Washington on April 20, in which he stated his conclusion that the average healthy man eats from two to three times as much as he needs to keep him in perfect physical health and vigor. Says *The Medical Record* in its discussion of the matter:

"The experiments were made on three classes of men, several professors of the school, some students, and a squad of United States soldiers. In nearly all the tests, meat was gradually reduced, with little if any increase in starch and other foods. No fixed regimen was required in any case, the endeavor being to satisfy the appetite of each subject. The experiments, which lasted a period of from six months to nearly a year, ended a short time ago, when, according to Professor Chittenden, all his subjects were in the best of health. Their weight in some cases was almost exactly the same as when the experiments were begun, and in some slightly lower. Their bodily vigor was greater and their strength was much greater, partially owing to their regular physical exercises during the experiments, and partially due, Professor Chittenden believes, to the smaller amount of food eaten. The daily consumption of food at the close of the experiments was much less than the recognized standard, and from a third to a half as much as the average man eats.

"It is undoubtedly true that overeating is distinctly harmful to health. . . . The ordinary healthy person may also eat in excess of his real need. . . . Such instances, however, occur mainly among those who can afford to eat whatever they may desire. Their number is not so large as some would have us believe, even in these days of vaunted prosperity. . . . The majority of the inhabitants of the world who earn their bread by the sweat of their brow can not spare out of their wages sufficient to enable them to gratify their eating propensities, but are compelled to live frugally. Many of these do not consume enough nourishing food, and it would be to their physical and mental advantage if they partook of a more generous diet.

"Again, good cooking, suitable food, and avoidance of monotony in diet, are just as important factors in the preservation of 'the sound mind in the sound body' as is the quantity of food consumed. Variety is the spice of life and without the savor of change, food does not work the good expected of it. At the same time the diet should be wholesome and plain, and the canned and preserved foods, which are so prominent features in the cuisine of modern civilization, should be avoided as far as is possible. In the United States and in Great Britain the population do not require to be warned so much against the ill effects of overeating, as against non-nutritive and deleterious food and bad cooking.

"The conclusions reached by Professor Chittenden are interesting, but prove nothing definitely. If he is of the opinion that the deductions to be drawn from the investigations are that the daily rations of the average person should be cut down, experienece would seem to be against his point of view. Underfed nations have never been in the forefront of civilization, but have always

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been the easy prey of those peoples who have been able to satisfy thoroughly the cravings of their stomachs. The matter is of little concern to the average person, but touches closely the well-to-do individual.

"The problem of what to eat and how to cook food is of greater moment than the question of overeating. An editorial in *The British Medical Journal* of a recent date states the situation aptly in the following words: 'What to eat and what to drink will always be decided by national custom and individual preference, so far as the public is concerned, but both may be influenced in the right direction by the guidance of skilled medical opinion.'"

THE HARNESSING OF LIGHTNING.

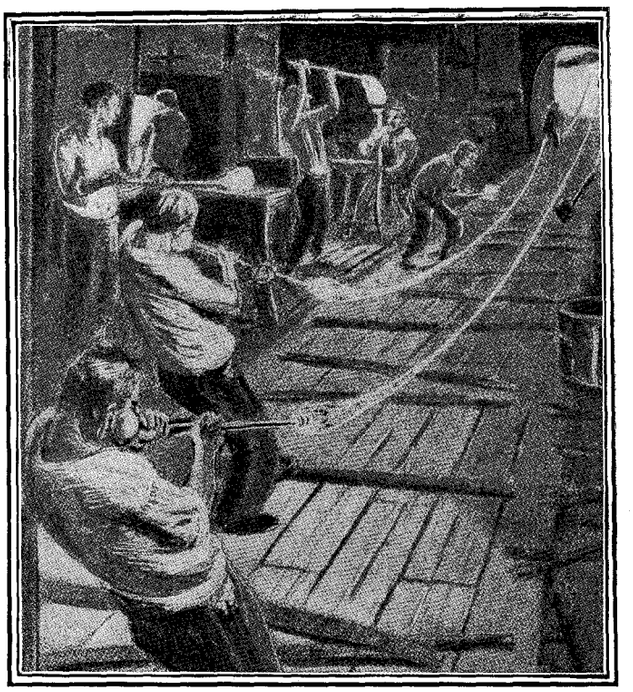
WHEN we wish to speak figuratively of our achievements in electricity, we are accustomed to boast that we have "tamed the lightning," or something of the kind. But in reality we have done no such thing. Lightning is a well-known natural electrical phenomenon; but the electricity that we use is drawn from another source—it was "tame" to start with. To catch a lightning discharge and reduce its voltage so that it may be utilized is a different matter. *The Electrical Review* suggests that the result might not be worth the trouble. It says:

"Ever since Franklin's kite was sent upon its famous flight certain optimistic individuals have thought that this pretty experiment was the key to untold power and wealth. The tumult caused by a severe thunder-storm has evidently led them to believe that vast quantities of electricity are tumbling around in the upper air, and to render these available to man needs but some method of tapping the invisible reservoir. Now, Rowland said that the quantity of electricity taking part in a flash of lightning could be collected on a thimble; but the handling and restraining of this thimbleful of electricity present a problem which few electrical engineers would care to undertake. It is a great achievement to use the water at Niagara to drive a dynamo; but most of us would hesitate at the thought of employing a stream of rifle bullets for the same purpose.

"However, some men seem to be more courageous. We are told in a recent despatch from the West that the electricity running wild above Pike's Peak is to be harnessed to drive trains on the cog road. It is said that Pike's Peak is the 'natural grounding spot for millions of volts of electricity that would otherwise be dissipated over a large area.' To make this inexhaustible supply available, a complete circuit of wire is to be erected on poles, each having at the top a 'lightning-rod designed to attract the electricity which plays about the peak so fiercely.' The electricity thus collected will be conducted to a power-house and there transformed and stored. It will then be fed out to the cars through a double trolley circuit, the return circuit being necessary to prevent the electricity from 'grounding and thus burning out the motors.' Unfortunately, the announcement of this great undertaking does not describe the method of transformation and storage, altho the plans of the station and specifications which, it is said, are being prepared should be most interesting reading. Another question is, What is to be done with the electricity which is continually drawn into the system? According to the announcement, great precautions are to be taken to prevent it from getting to the ground; but as it continues to accumulate in the storage department, a point must eventually be reached where something will have to 'bust.'"

How Thermometer-Tubes are Made.—The manufacture of thermometer-tubes is thus illustrated and described in *Popular Mechanics:*

"Few people looking at the fragile little thermometer-tubes think or know anything of the process by which they are made, and yet there are few places more interesting than a glass factory. When the raw material is brought to the factory, it goes into clay pots within the crucible and remains there thirty hours at least. When it has become a molten mass, it is ready for use. A long blowpipe is thrust into the vivid pool of glass, twirled a moment, and then withdrawn, bearing at its end a small glowing ball. This ball is rolled to a cone on a small slab of iron. Then it is handed to a man seated in a low wooden chair having long arms. He gives a little puff through the pipe, rolls the pipe on the arms of the chair and then it is ready for the master workmen. The blowing requires great skill and the long slender tubes stretch out between the two workers in an incredibly short time. A touch of cold iron severs the glass from the blowpipe and the finished tubes are taken to the annealing oven, where they pass by gradation from the intense heat to comparative coolness."



GLASSBLOWERS BLOWING THERMOMETER TUBES.
Courtesy of *Popular Mechanics* (Chicago).

WIRELESS TELEGRAPHY IN WAR.

THE recent prohibition by the Russians of the use of wireless telegraphy in the war with Japan, especially their announcement that correspondents using it will be considered as spies and treated accordingly, is widely commented upon in the technical press. It is considered unreasonable by *The Western Electrician* (Chicago, April 23), which says editorially:

"Space telegraphy has been in existence for seven years at least, and it seems strange that, without previous warning, the Russian Government should suddenly conclude that correspondents using the wireless system at the seat of war are spies and announce that their despatch-boats are liable to seizure as prizes of war. . . . . .

"So far as is known the only installation of space telegraphy for the purpose of newspaper correspondence in the present war is that on the London *Times*' steamer *Haimun*. The special correspondent of that paper for some time has been cruising in the Yellow Sea, communicating from a British ship with British territory at Wei-Hai-Wei by means of instruments of which the ownership is British and the patent American. It is the De Forest apparatus that is used, as shown in the account published in *The Western Electrician* last week; and it is no wonder that both the company owning the patents and the London *Times* have vigorously protested against the arbitrary order of the Russian Government. So far as the American company is concerned, the State Department has taken the protest under consideration; but, following the almost unbroken practise, it probably will decline to take any action on a hypothetical case. If an American citizen is arrested by the Russian officials, the State Department will lay down a line of policy to meet this novel departure in international law. It is realized that newspaper correspondents using space telegraphy from the neighborhood of naval operations might unwittingly give

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information of great value to the enemy, whose vessels being also equipped with space-telegraph instruments might readily take up messages sent to a shore station. But, of course, there is nothing to prevent the Russians from sending out wireless messages of their own, if they are enterprising enough, which, being intercepted by the Japanese, would lead the latter to false conclusions. There is no witchcraft about space telegraphy, and in singling it out for such severe and special penalties the Russians appear to exceed the bounds of reason. However, the Russians may have some particular cause of complaint which does not yet appear, and the future development of the onslaught on wireless enterprise will be awaited with interest."

On the other hand, *The Electrical World and Engineer* (New York, April 23) admits that the manifesto is not only justifiable, but timely. Says this paper:

"It is well that we should understand that modern war is neither a golf match nor a yacht race, and that whosoever intrudes upon it does so at his peril. We presume that there will be protests about the liberty of the press, the rights of neutrals, and Muscovite barbarism; but the fact remains that, altho the introduction of wireless telegraphy has introduced a new and important feature into war correspondence, Russia is apparently well within the rights insured to belligerents by the ordinary precedents, or absence of them, which make up the body of international law. That the protest has come from Russia rather than Japan is simply an indication that the former, under the sting of defeat and disaster, feels more acutely the necessity for it. We should much dislike to be on board a press boat which had been warned off from dogging the fidgety fleet of the genial and versatile Admiral Togo. There has been no proclamation, but a twelve-inch projectile is quite sufficiently exterminatory, and it is not always easy to distinguish signals in a bad light. In point of fact, the Japanese regulations for war correspondents are quite as drastic as the Russian, and neither are unusually or objectionably severe from the standpoint of international law. They are stricter than those in vogue here during the Spanish fracas, but one of the weakest points in our military and naval system is the undue weight given to impertinent and incompetent 'public' opinion."

TO DYE SILK WITHIN THE SILKWORM.

THE problem of producing colored silk by feeding dyestuffs to the silkworm has engaged the attention of silk-producers for over half a century. Reports of success have been various, but we are now assured by a French experimenter, M. C. de Labonnefon, that the feat is possible, tho not with all colors and not with every variety of worm. To make it commercially practicable is, of course, another thing. Says M. de Labonnefon in *Cosmos* (Paris):

"Is it possible to give to silk, while yet in the bodies of the worms that secrete it, a determinate color? This question must excite the curiosity of all experimenters. The coloring not being simply exterior, but affecting each molecule of the substance . . . we might hope in this way to obtain indestructible tints.

"About 1841, a resident of Lyons, M. Bonafons, presented to the Academy of Sciences greenish-blue cocoons and some of a slight rose tint. The first had been spun by worms fed on leaves of the mulberry powdered with indigo. The others were from worms fed with leaves of the same tree sprinkled with madder.

"Since this time new experiments have been made, but the results have been more or less doubtful. Some investigators, like E. Blanchard, have shown the presence of the coloring-matter in the blood of the worm and have followed it through the walls of the silk-producing apparatus; but, on the other hand, Joly, in a report to the Academy of Sciences, demonstrated that colored cocoons could be obtained by passing the dye over the worm at the moment when it was ready to spin. He drew the apparently natural conclusion that the coloration of the cocoons was only superficial and due to a simple rubbing of the worm, laden with coloring-matter, against the cocoon.

"Finally, R. Dubois, in 1889–90, and L. Blanc, in 1891, having fed silkworms with leaves impregnated with various coloring-matters—cochineal, fuchsin, eosin, methyl green, etc.,—found that they could obtain colored cocoons only when these colors were used in the state of powder, and dissection of the worms showed that in the silk-producing apparatus the silk had kept its normal tint. The silk of the cocoons was colored only on the outside, being simply covered, when issuing from the spinneret, with the powder on the worm's body."

In spite of these results, M. Labonnefon asserts that the coloring of silk in the manner proposed is possible and has been accomplished, both by Messrs. Levrat and Conte, of Lyons, and by the author. The lack of success of some experimenters, according to M. de Labonnefon, comes from the substances employed, which do not all pass with ease through the tissues of the worm. From these later experiments, we are told, the following results are evident:

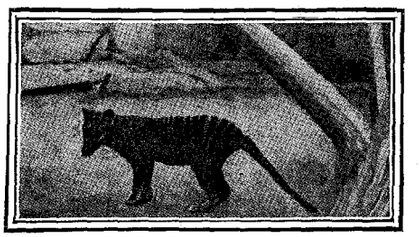
"It is quite possible to pass a coloring-matter from the digestive tube to the silk-glands through the intermediary of the blood. But altho certain products—neutral red, for instance—pass easily through the tissues, there are others, like methylene blue, that traverse them with difficulty. Still others, such as picric acid, will not pass through them at all.

"We shall succeed, then, in giving to silk various indelible tints when we shall have found for each one of these tints a coloring-matter capable of traversing the tissues of the silkworm. But it is also probable, according to experiments on the natural coloration of cocoons, that certain kinds of worms can be impregnated by colors that remain without effect on other species.

"It should be added that, to answer rigorously those critics who believe in the hypothesis of a superficial coloration of the silk, Messrs. Levrat and Conte caused subcutaneous injections of neutral red to be made into worms ready to spin. . . . Worms thus treated were instantly colored red and gave a light pink silk. Probably multiplied injections administered several days before the spinning would have given rise to a completely red silk."—*Translation made for* THE LITERARY DIGEST.

SCIENCE BREVITIES.

PROF. H. F. OSBORN sends to *Nature* (London) a photograph of the Tasmanian wolf taken by Mr. E. T. Keller, illustrating an interesting observation made by Mr Keller that in the resting position the stiff tail is used to support the animal. Professor Osborn remarks: "I have not seen this interesting fact recorded elsewhere. It is, however, possible that it is well known among students of the habits of this animal."



POSITION OF THE TASMANIAN WOLF WHILE RESTING.

"FROM numerous and extensive experiments made by Professor Paterno and reported in *La Tribuna* (Rome), it appears," says *The American Inventor*, "that by adding to impure water, even that containing pathogenic microbes, an extremely small quantity of chlorid of silver there is accomplished the complete disinfection of the water. For this purpose two milligrams or at most two and one-half milligrams of the chlorid are sufficient absolutely to sterilize a liter of water and to eliminate every danger of infection. The process is so simple that one can not expect any improvement upon it in the future; it may be used by any one and in every condition of life, the sterilization being complete after a few minutes—ten at the most—and no apparatus being necessary beyond a small vial with a solution of chlorid of silver. The water keeps its flavor and all of its properties without modification, only undergoing a slight whitening, which disappears after a few hours of repose."

PROF. R. M. GERKES, says the *Eisleber Zeitung* (January 26), has described a series of experiments which he undertook for the purpose of testing the mental abilities of a turtle. For a dwelling the scientist gave his animal a sort of labyrinth, which he made out of a box by setting up two parallel walls and an oblique wall, thus making four rooms. From each one an opening led into the room adjoining, but so that the single openings did not stand opposite one another. When the animal was placed in the outermost division at the left, then, in order to come to the outermost division at the right where its bed was placed in shadow, it was obliged to describe a W. Before the animal recognized the direct way, the journey required a rather a long time and the turtle took many a roundabout course. Nevertheless, it learned the direct road with comparative quickness and at each new attempt came more swiftly to its destination. At the first trial, the animal strayed restlessly about in all directions for thirty-five minutes till at last it found its nest, in which it rested two hours. At the second trial, the turtle arrived at its objective point after fifteen minutes. At the third trial, the journey lasted only five minutes, while at the fourth trial the turtle lost its way but once, and reached the nest in three and one-half minutes. After this trial it seldom took a roundabout course. The briefest time in which it arrived at its resting-place was three minutes."—*Translation made for* THE LITERARY DIGEST.

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THE RELIGIOUS WORLD.

WHAT DOES MODERN THEOLOGY MAKE OF THE BIBLE?

A CLEAR-CUT statement on this much-discussed question, by a leading representative of modern theology, Professor Lobstein, of the University of Strassburg, is found in that new and excellent repertoire of theological discussion, *Die Studierstube*, of Stuttgart (vol. ii., No. 4), whence we translate and condense as follows:

The old method of interpreting the Scriptures was based on a mechanical theory of verbal inspiration, and was characterized by dogmatical prejudices, polemical onesidedness, and atomistic separation of individual statements or teachings. The new and modern method is the strictly historical interpretation of the Sacred Scriptures. Based upon the principles of the Reformation, but only fully developed in our own times, this historical method is based upon ideas that are in deadly hostility to the old theory of inspiration, or, in fact, to any divine inspiration, demanding that the books of the Bible be judged by exactly the same literary and historical rules and canons that obtain in the investigations of any of the literary remains of antiquity. The same laws prevail here that are applied in the investigation of a Thucydides or a Sophocles. The idea is to explain a book on the basis of the spirit of its own times and to feel its influence and teachings in exactly the same way in which these were felt by the original readers. The object to be gained is to secure a picture of the real religious development that is portrayed in these books, and that too in connection with the teachings of the new science of comparative religion, since it is now recognized that the Biblical religion is not an absolutely unique product, but has been developed in more or less close connection with the religious belief of the Oriental peoples and of Greece.

That the result secured by the application of these ideas to the Scriptures produces a conception of the Biblical religion radically different from that current in former generations must be recognized on all sides. It can not be denied that one of the most important of these results is that these writings themselves, as well as the persons and the events therein described, become decidedly more human, and that the difference that has all along been thought to exist between Biblical and secular history now practically disappears. Again, religion has been freed of its one-sided intellectual and theoretical character. Religion is not in the first or foremost sense doctrine, but is rather life. The Bible is no longer a supernatural religious text-book, but is a collection of reports of historical processes or events, or of confessions of a religious faith, and in this way Biblical interpretation has been relieved of an incubus that the past had loaded upon it. The veil which orthodox scholasticism had cast over the Scriptures through its dogmatical prejudgments has been laid away and the true character of the Scriptures has been revealed. The Bible is no longer a collection of *dicta probantia*, or proof-passages, for certain dogmas and doctrines. What a wonderful light the historical method has cast upon the real meaning of many of the books of the Bible! Now more than one book, the significance of which was not, and could not be understood on the basis of the old inspiration hypothesis, appears in a wonderfully clear religious light, among these such enigmas as the Book of Jonah, to which former generations demanded only a blind obedience, but which, understood as a work of fiction, is full of religious instruction. Again the Apocalypse of St. John, interpreted in the light of the events at the close of the first Christian century, by the processes of historical exegesis, is now for the first time understood in its real purpose and character.

Examples to show how this method affects specific problems are readily furnished. It is now seen that the claim that Jesus was born of a virgin has no right to be regarded as one of the fundamentals of Christian faith. The latter is independent of the statements recorded in the gospels. The same is true of the different views which have been developed in the New Testament on the basis of the tradition concerning the resurrection of Jesus. The question as to the "how" of this event, in the face of the different reports found in the gospels, must be regarded as beyond solution; only so much is sure: that the Lord lives and that the crucifixion was not the end of his work. The same is also true concerning the sacrificial value of the death of Christ, the different types of thought on this subject not permitting a definite harmony or unification of thought.

There is no ground for the complaint that the historical method of interpretation endangers or even destroys religious faith. It is true that old misconceptions of the teachings of the Scriptures have been destroyed, and in so far newer theology is iconoclastic; but historical criticism has for the first time done justice to the real character of the Scriptures, for it has taught us to find God in history—and this is one of its chief achievements to show that it is in history and not elsewhere that God is to be found. What Homann said many decades ago is still true: "Criticism is the schoolmaster unto Christ."

Another characteristic statement by a modern theologian of the teachings of modern theology is furnished by Professor Bousset in an address on this subject. In this *Vortrag* the writer says:

"The proclamation of the gospel can no longer begin with the thought of the utter corruption of man and the sinfulness of all actions. The old contrast between sin and grace is not the foundation of theology. Again, we can speak of the divinity of Christ only in a modified sense, and the Pauline doctrine of atonement does not represent the original faith of Christianity. Religion is substantially a development, and the development of the Biblical religion, too, must be explained as the result of factors and forces not fundamentally different from those found in the religious history of other peoples."

Naturally these views meet with the decided opposition of the conservative journals, the most pronounced of which is probably the *Alte Glaube* (Leipsic), which declares that this whole fabric is nothing but a subjective naturalistic scheme without any real foundation in any honest judgment of the Biblical books. So pronounced is the antagonism to radical theology becoming in Germany that a new journal is just making its appearance, called the *Lutherische Revue*, the purpose of which is to demonstrate that the whole theological development since the days of Schleiermacher is a Satanic product.—*Translations made for* THE LITERARY DIGEST.

IF WE LOSE BELIEF IN A FUTURE LIFE?

"IT would seem that we have come practically to a point at which, evolution and the higher criticism having between them done the work of demolition, and the work of reconstruction, if it is ever to be done, being still in the future, no small part of educated mankind has renounced or is gradually renouncing the hope of a future life and acting on the belief that death ends all." Thus writes Prof. Goldwin Smith, in the course of a paper on "The Immortality of the Soul," which appears in *The North American Review* (May). In countries where education is general, he goes on to say, new opinions sometimes spread fast, and it would not be surprising if the collapse of belief in personal immortality were to be rapid. Even the pulpits, he comments, seem to recognize a marked increase of the relative importance of the present life. He then goes on to consider what would be some of the practical results of a complete popular surrender of the belief in a future life:

"A general contraction of views to the man's own life must apparently be the consequence of the conviction that this life is all. A man of sense will probably be inclined to let reforms alone, and to consider how he may best go through the brief journey of life with comfort, if possible with enjoyment to himself and in pleasant intercourse with his fellow men. High social or political aspirations, or high aspirations of any kind, will hardly survive the disillusion.

"We have an interest in our own children. But otherwise what interest have we in the generations that are to come after us on which a religion of humanity can be founded? It is not a very lively interest that we feel even in the remoter members of the human race, to say nothing of those in the next street. Yet these exist; and of their existence we are conscious, and are reminded by the electric cable. Of the existence of future generations,

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supposing there is no future life, we shall not be conscious, and, therefore, for us they will not exist. We can not even say with absolute certainty that they will exist at all. The end of man's dwelling-place and, therefore, of all human progress, science tells us, will be a physical catastrophe; and there are even those who seem to think that this catastrophe may be forestalled by a recurrence of the glacial era. Natural law, which science bids us venerate, departs, it must be remembered, with the lawgiver. Nothing remains but physical forces without a guiding mind, the play of which it is impossible to forecast. As to posthumous fame, it would be an arrant delusion, even if one man in a million could hope to obtain it.

"Whatever conduces to the enjoyment and prolongation of this life will probably be sought more energetically than before. Material progress, therefore, may quicken its pace. Nor is it likely that men will be quite so ready as they are now to throw away their lives in war. At present the soldier in facing death is probably sustained by a notion, however dim and vague, of a reward for the performance of his duty.

"It can hardly be doubted that hope of compensation in a future state, for a short measure of happiness here, tho it may have been somewhat dim, has materially helped to reconcile the less favored members of the community to the inequalities of the existing order of things. The vanishing of that hope can scarcely fail to be followed in the future by an increased impatience of inequality, and a growing determination not to put off the indemnity to another world. In fact, this is already visible in the spirit and language of labor agitation. Serious problems of this kind seem to wait the coming generation.

"It would not be surprising if in this dissolution of the ancient faith and failure of familiar supports, there were to be a partial reaction in favor of churches which, like the Roman Catholic or the Eastern church, can pretend to offer the assurance of authority and to still the disquieting voice of reason while they lap the disturbed soul in the soothing element of religious esthetics. A tendency of this kind is already seen in ritualism, which bids the doubting take refuge in the sacerdotalism and sacramentalism of the Middle Ages. But such a back-stream of opinion and sentiment would, of course, not be lasting."

All this, remarks Dr. Goldwin Smith, is said on the hypothesis that scientific skepticism succeeds in demolishing the hope of a future life. "After all," he concludes, "great is our ignorance, and there may be something yet behind the veil."

RELIGIOUS TOLERANCE IN THE ROMAN CATHOLIC CHURCH.

A PROPOSITION of the Center or Roman Catholic party in the German Reichstag recently aroused much interesting debate, in the course of which Representative Sattler quoted from a work of a Jesuit father, Lucca, which appeared in Rome as late as 1901, in which death for heresy is asserted to be legally established by the church. The Cologne *Volkszeitung*, next to the *Germania*, of Berlin, the leading Catholic Church paper of the country, quotes this passage from Lucca's "Institutiones Juris Ecclesiastici" (vol. i., p. 261 *et seq.*):

"The church has decided upon various punishments for the heretics: (1) The secular government must, at the command and by the direction of the church [*ex mandato et commissione ecclesiæ*] inflict the punishment of death on heretics, and can not refuse to take charge of those that have been handed over to the secular arm by the church for death; (2) this punishment is to be inflicted not only on the adults who have fallen away from the faith, but also on those who have been baptized and with their mother's milk have imbibed heresy and when grown up pertinaciously adhere to it."

The *Volkszeitung*, and with it representative Roman Catholics in the parliament and in the press, have declared that Lucca's position is not that of the church of our day. The *Zeitung* says:

"It must be acknowledged that Pater de Lucca defends the death punishment for heretics also for our own day; but, in order to do so, he appeals to Tanner, or rather takes his views directly from the book of that Jesuit writer, who lived fully three hundred years ago. To defend such positions now, which were taught and maintained three centuries ago, only demonstrates an almost incredible degree of unwillingness to learn. In the last three hundred years ecclesiastico-political conditions have changed to such an extent that, all other things being omitted, it must be declared to be absolute folly [*Unsinn*] in earnestness to defend these old positions."

The Cologne paper accordingly protests against saddling the position of De Lucca on the church, and reports that reliable information from Rome declares that the book of Lucca was not known to the superior authorities of the Jesuit order in that city until after its appearance. It also regrets that a denunciation of the book has not appeared in journals of the order, notably the *Civilta Cattolica*, and closes with the statement that writers like De Lucca are the greatest enemies that the Jesuit order and the Roman Catholic Church have to contend against.—*Translation made for* THE LITERARY DIGEST.

THE RELIGION OF THE NEGRO.

MR. WILLIAM H. FERRIS, writing in the African Methodist Episcopal *Church Review* (April), criticizes the general attitude of white congregations toward the negro's religion. "The negro's religion is not taken seriously," he states, "and yet, despite the superstitions, the incongruities, and inconsistencies, there is a deep vein of serious religion in the negro's nature." While not as practical and hard-headed as the Anglo-Saxons, the negroes are "as imaginative, versatile, plastic, and imitative a race as the Greeks." He reminds us, again, that the negro race "is the greatest race of natural talkers that ever appeared upon the stage of history," and that in the cotton and corn-fields of the South, in the sugar and rice plantations, and in the turpentine camps, "there are untutored negro preachers from whose lips issues forth eloquence that, tho rude, is noble." To the charge that the negro is over-prone to emotional excitement in his religious observances, Mr. Ferris answers:

"The only difference between the negro camp-meetings and the camp-meetings of the poor whites is that you can hear the whites singing and shouting two miles away, while you can hear the colored singing and shouting three miles away. The rites at the Delphic Oracle, the bacchanalian festivals in Greece and Rome, and the miracles at Lourdes exhibit as much excitement and intoxication and frenzy as do those recent converts who go crazy and let themselves go when they picture themselves wearing white robes and golden slippers, and treading upon a sea of glass, surrounded by jasper and sapphire walls."

The genetic method of explaining things by the principle of growth through development has been lost sight of, complains Mr. Ferris, in studying the negro's religion:

"His religion is not, as commonly supposed, a phenomenon that is separate and apart from the historical development of the human race. In his religion, as in the white man's religion, we see but stages in the evolution of human thought. The colored man is gradually shuffling off his old superstitions and absorbing from his environment materials for further growth.

"The presentation of a religion whose heaven and hell gave his imagination room to play, the presentation of a God and Savior who awakened his religious aspiration and satisfied the cravings of his spirit, the songs of Christendom that appealed to his sense of music, the depression of slavery that caused him to lean upon an unseen friend for comfort was what caused the transported African to embrace Christianity.

"The depression of slavery caused him to rest his hopes of happiness in heaven. His utter helplessness caused him to lean upon an unseen friend for comfort. And the aspiration and longing and sorrow and cravings of the negro burst into expression through the jubilee songs and plantation melodies. The emancipation hope may be likened to the Jewish hope of the coming of a Messiah. And the relation between sexual and religious excitement

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is illustrated in the emotional excitement of the negro in the ecstasies of the religious fervor.

"The consequent effect of the change in the negro's soul life that was produced by his emancipation upon his religion must be noted. The influence of the American Missionary Association, the Freedman's Aid and Southern Education Society, Wilberforce University, the Presbyterian and Episcopalian churches in giving the negro an educated ministry, raised the ethical standard of his religion. The general diffusion of intelligence among the masses broadened their faith. But the irreligious tendencies in the new negro must be noted. The sportive and epicurean tendencies of the young negro is the reflex manifestation of the irreligion of the present day. . . . . .

"There was often a divorce between religion and ethics in the antebellum days, and even now the negro has not sufficiently shaken off the influences of slavery, which disrupted family ties, and has not completely assimilated the civilization and religion of a race that differs in history and tradition from his own. But the day is breaking; the negro will never completely lose his rich emotional endowment, but his rich emotional life will be a life directed by intelligence and controlled by the will."

THE AGLIPAY SCHISM IN THE PHILIPPINES.

MR. JAMES A. LE ROY writes a concise account of the trend and development of the Aglipay schism in the Philippines which resulted in the formation, some eighteen months ago, of the "Independent Philippine Church." It is significant to note, he comments, to what an extent Protestant ideas have crept into the organization, the ritual, and even the doctrine of this new church. The writer supports his statement with data from the church's official publications. Before proceeding to this comparison, however, he gives (in *The Independent*, New York, April 28) a résumé of the facts leading up to the present situation, which we quote in part:

"The schism was first proclaimed on August 3, 1902, in a meeting arranged by the Workmen's Union, the organization through which Isabelo de los Reyes had begun his semisocialistic propaganda, which was rather more than suspected of being primarily an anti-government agitation, regardless of proclaimed principles. The feasibility for his ends of an antifriar agitation, which should assert as a *national* cause the rights of the native clergy, may readily be seen. Reyes had associated with him certain of the more independent native priests, chief among them the excommunicated Father Aglipay. Reyes, however, was more radical than his chief associates, who, after the former had flung his defiance of the Catholic Church to the winds, took counsel of prudence and did not at first care to go to the extreme of proclaiming their rebellion against the authority of the Pope. Aglipay sheltered himself with his old advisers, the Jesuits, who, of course, counseled submission; and Reyes was left to conduct what schism there was for nearly two months as an adjunct to his agitation among the proletariat (which at about that time landed him in jail). Aglipay's brethren among the native clergy of North Ilocos have always been the most independent-minded of their kind, and it was here that the schism finally was formally launched early in October as a definite anti-Rome movement among the native clergy, one of their number being consecrated bishop. The formal inauguration of the new church took place in Manila on October 22, 1902."

The new church first formulated its position, Mr. Le Roy tells us, in a series of "Fundamental Epistles." The first of these dealt with the question of the ordination of bishops; the second with the "friar question," and with Archbishop Alcocer's anathema against the schism. So far, we read, no announcement had been made as to doctrine, except that the dogma of the Roman Catholic Church would be retained. In Epistle III., however, Mr. Le Roy finds something more implied than a mere renunciation of obedience to the Pope. We quote his comment and citations:

"Along with orthodox Catholic disquisitions as to the nature of divinity went such a statement as:

"'Once having valorously thrust off the burdensome religious servitude of four centuries of mystery and medievalism, let us also have the virility to think with our own minds . . . with the natural reason which we have received directly from the generous hands of the Creator.'

"The worship of the saints and of the Virgin is not to be relegated, but they shall not have place before the members of the Trinity itself. Outlining the sublimity of a conception of God based upon modern science and its revelations as to the universe, the Epistle says:

"'Calmly compare now, dear brothers, the sublimity of these profoundly great and venerable ideas about the true God with the overwhelmingly gross paltriness of the absurd marvels that are attributed to the miracle-working saints, like the wandering one who, showing his repugnant ulcers, is said to cure the pest; the holy friar who brings back lost things and provides sweethearts . . . and other superstitions which, at the cost of the gravity of our holy religion, the Romanists have invented.'

"And a little further along Protestantism spoke quite plainly thus:

"'Instead of certain books of religious exercises wherein abound so many impostures and attempts at erotic declarations to the female saints, written by lazy, neurasthenic friars fasting from flesh, give to the faithful the immortal and only Book of God which is the Bible, wherein they will learn to adore him as they ought and to follow rules of life adjusted to the desires of our Creator and to the laws of nature, contrary to which we can never go.'"

In Epistle IV. the idea of lay participation in the management of the church and in its propaganda was outlined; and in Epistle V. the Pope was attacked in answer to his bull on the Philippines, issued in December, 1902.

By February, 1903, Mr. Le Roy continues, the bishops of the new church already numbered more than a dozen, and the Supreme Council had been organized. The latter put forth the "Doctrine and Constitutional Rules." Of these we read:

"The first part contains the doctrine. Chapter I. declares the object of the Independent Philippine Church to be as outlined in Epistle III., stress being laid upon the restoration of God's 'most holy Word' in the worship of Him, and upon the necessity for freeing consciences from all 'antiscientific scruple against the laws of nature.' Furthermore, the aim is announced to 'reconquer the rights and prerogatives of the Filipino priesthood.' Chapter II. contains an orthodox profession of faith in one God and in His manifestation through the Trinity, which is characterized by a phrase that recalls the days of the Filipino Masonic propaganda:

"'As the triangle is the symbol of solidity or of power, of straight lines, or of beauty, so in the Biblical Trinity we see symbolized all the perfection of God.'

"Religion, rightly conceived, is declared to be too serious to countenance image worship, and the necessity for perfecting the individual intelligence so as to comprehend the Divinity is reiterated. These declarations of the chapter in question are noteworthy:

"'The immortal and only Book of God is the Bible, and in it we ought to learn to worship Him as is fitting; to glorify Him, as we see in the Psalms; to pray to Him as the divine Master Himself teaches. And in the Bible we find also salutary rules of life, both private and social, rules that will bring us well-being as well in this life as in the next.

"'In all that is not contrary to the pure Word of God, to nature, to the sciences, and to right reason we follow the same beliefs as the Romanists.'

"Worship and rites, declares the next chapter, shall be the same as those of the Roman Church, 'except where it has falsified the Biblical teachings with simoniacal and deceitful ends in view.' In the temples the Protestant practise of having all seated should be followed, instead of having the women squatted on dirty floors, often covered with saliva. On the altars the 'saints and Virgin are to be put at one side, and the symbols of the Trinity in the center.' The priests shall give especial attention to the reading of the Bible in the services, for which purpose the Book of Job is particularly commended. Prayers are to be 'short and simple,' and not made up of the useless repetition of Ave Marias, 'which excites the imagination, stifles fervor, and induces sleepiness.' The special festivals in honor of saints are not condemned, but more particular pains should be taken to celebrate the days of the Savior, and ten Ave Marias should not be said to one 'Our Father.' Prayers, moreover, should be said in the local dialect,

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and mass should also be celebrated in the dialect, its features being explained to the congregation as it proceeds. . . . . .

"The rules of life, as laid down in Chapter IV., are that we follow primarily the commandments as they were interpreted by Jesus. Charity to our fellows is the first duty, and these rules of life are for all the days of the week, as well as for Sunday. Another duty of man is to perfect his intelligence. We should practise and defend 'philanthropy, justice, honor, liberty, labor, and the sciences.' The dignity of labor is proclaimed, as it is the 'inexhaustible fount of well-being.'

"The second part of the document consists of the rules for the government of the church. The Bishop Maximus (Obispo Máximo) is to consult with the Supreme Council on all important matters, this council being composed of bishops and certain selected presbyters nominated by the Bishop Maximus. . . . . .

"The interesting feature of this part of the document is its proclamation of communism as the ideal of the new church. The 'abolition of property and the communism of possessions' was proclaimed by Jesus, yet had only made progress in notable degree during the past century; hence the new church, while holding this as its ideal, must yet not attempt 'to put it into practise at one blow.'"

This feature, Mr. Le Roy believes, was introduced into the document by Isabelo de los Reyes, who picked up among the socialists of Spain and Italy the ideas upon which he has been seeking to arouse the Filipino proletariat. Reyes is the editor of the weekly organ of the new church, *La Iglesia Filipina Independiente, Revista Catolica* (The Independent Philippine Church, a Catholic Review). He disclaims complete acquiesence in the "Doctrine and Constitutional Rules," says Mr. Le Roy, and "declares himself to be in favor of the marriage of the priests and of the abolition of the confessional, and to have no belief in hell."

RUSSIA AS JAPAN'S RELIGIOUS TEACHER.

WONDERING at the fact that Christian peoples should sympathize with pagan, superstitious, and irreligious Japan, and seeing in this fact evidence of the decline of faith and sincere devotion to the gospel of Christ, Russian writers have been reviewing the work of the missionaries of their church in the Japanese Empire and claiming that whatever progress Christianity has made in the Mikado's dominions has been due to the zeal and persistence of those followers of the Greek Catholic faith. Russia, they allege, has been the most successful religious teacher of their present enemy, and they give facts and figures to prove the correctness of this assertion.

A staff writer of the *Novoye Vremya*, C. Siromiatnikoff, prefaces a long article on the irreligion of Japan with the following data, taken from official church records:

"Forty-four years ago the present bishop of the Japanese Orthodox Christian Church, then a young priest, Father Nicholas, was sent to a Japanese post to be the priest of the Russian consulate. In addition to his ordinary duties, he devoted himself to the propaganda of Greek Catholicism among natives, whom he found in a state of incredible spiritual degradation. So fruitful were his efforts, and those of the assistants that have from time to time been sent to him, that in 1891 he was able to build at the Japanese capital, at the expense of Russian supporters, a Christian cathedral. In 1900 a seminary conducted in conjunction with this church had 64 native pupils, and a special missionary academy with 10 Japanese pupils. A school for girls was also in existence with 74 pupils. The teachers in these institutions numbered 38, and there were also 8 translators and 2 editors of religious periodicals and books in Japanese. Three monthly and one fortnightly publication were issued by these workers under Bishop Nicholas.

"In the year 1900 there were throughout Japan 231 Greek Catholic communes, 28 priests, and 152 missionaries. The number of converts had risen to 26,000 (at the time of the outbreak of the present hostilities the number was 28,000), while the average number of conversions in the last several years was 950. Many of the Christian Japanese are soldiers, and when the war was drawing near some of these came for advice to Bishop Nicholas. Ought they to fight their spiritual benefactors? they asked. They were told that Christianity taught obedience to the Emperor and the lawful authorities, and that they should pray for peace while responding to the call of duty."

M. Siromiatnikoff hopes that Christian Japan will play an important part in the future relations of the two countries, tho he notes that the chief successes of the religious propaganda of the Russian church are won among the lowest classes, especially in the villages. The educated Japanese, he says, are unfortunately tending more toward agnosticism, and even atheism, than toward Christianity. He quotes Marquis Ito, "the real ruler of Japan," as saying: "I look upon religion as a thing wholly unnecessary to the life of a people. Science is better than superstition, and what is religion—Christian or Buddhist—but mere credulity and blind faith? And is not superstition necessarily a source of weakness? I do not deplore the fact that rationalism is becoming widespread in Japan, for I do not regard it as a danger to society."

But, continues the writer, the mass of the Japanese are still in the lowest stage of heathen superstition. They have tens of thousands of Buddhist and Shintoist temples and believe in all kinds of gods, the principal ones being the god of fire, the god of war, and the god of earthquakes, who does not even spare the churches. Whatever the cultured may think of the Christian view of life and the doctrines of the Trinity and the Redemption (and they criticize them much as the Western atheists do), the nation at large is open to conversion. M. Siromiatnikoff concludes: "And yet in this ceremony-ridden land of inexplicable contradictions 28,000 people pray and worship as we do, and look for guidance to the Russian church. May we not hope that a Christian Japan will some day be our friendly neighbor in the Orient?"—*Translation made for* THE LITERARY DIGEST.

Personality in Religious Teaching.—"What is the chief factor in the religious training of the young?" asks the Rev. Alfred W. Wishart. In answer, he suggests that it is not dogma, nor method, but the personality, the soul quality of the teacher. The children in the Sunday-schools of to-day, writes Mr. Wishart, live in a world of new ideas respecting the Bible, both in its doctrinal and historical features, and it is important that they should not now be taught what they will some day have to unlearn. But it is even more vital that their religious teaching should come to them through the medium of a beautiful and inspiring personality. We quote further (from the New York *Examiner*, April 30) as follows:

"In an excess of zeal for method and scholarship, the chief element, humanly speaking, in the religious education of the child may be overlooked, or at least dethroned from its rightful supremacy. That factor is personality—a life sweetened by the grace of God, a life that appeals with constraining love to the deepest spiritual forces of the soul. The impregnable argument for Christianity is not the results of historical research and criticism, but Christian character. The most potent influence upon the young is not the knowledge of the Bible which is imparted, so much as the grace of God working upon and in the child through a Christlike nature. We can scarcely overstate the value of a teacher's influence with a scholar who is able to grip the child's life with bonds of simple friendship. Tho unskilled in dialectics and lame in historical and Biblical criticism, a sensible, kindly, ordinarily intelligent and warm-hearted teacher may gently lead the young 'into the green pastures of a perfect trust in God, and by the still waters of a complete confidence in Christ.' On the other hand, unpleasant as the truth may be, it is true that a minister or a theological professor, learned in the literature of methods and criticism, a skilful teacher of the intellect, may be, by his unlovely and unloving disposition, a stumbling-block rather than a help to the young."

IT has been estimated that, of the eighty millions of people in the United States of America, there are about thirty millions who are in regular attendance at any place of worship. The remaining fifty millions, in the opinion of a member of the Society of Jesus, writing in *The Messenger*, are unbaptized and non-Christian. The writer's deduction is that we are not a Christian, but a pagan, nation.

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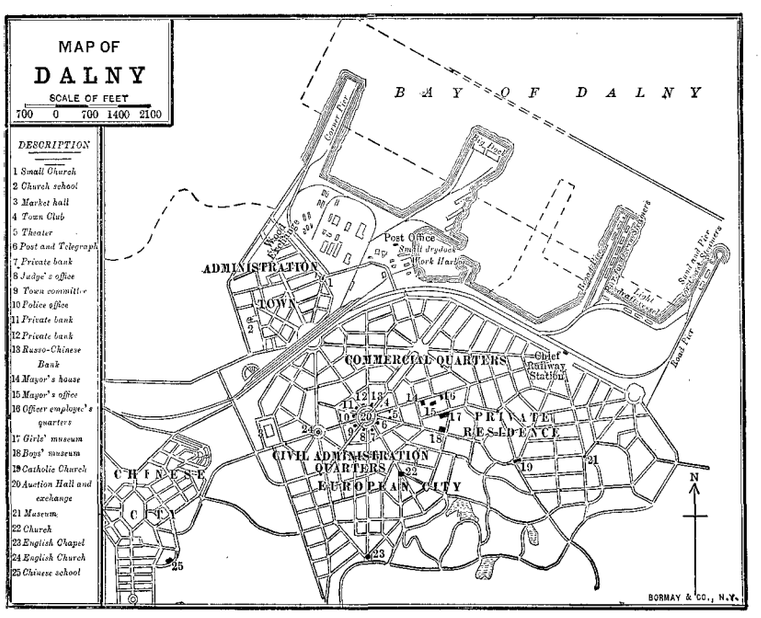
FOREIGN TOPICS.

A CRISIS AT THE FRONT.

SPRAWLING like a giant capital T over the face of the theater of war, the Manchurian Railway now lends an unexpected simplicity to the strategical problem of which Japan, so her ally's military experts think, has at last found the solution. Up the stem of the T, on each side, Japanse armies are eagerly climbing. Perched near Mukden, like a cat up a tree, General Kuropatkin watches the oncoming foe and holds councils of war, with the Paris *Figaro* predicting that he will "decide" to climb higher as a matter of "brilliant strategy." Kuropatkin has now, declares the military expert of the London *Times*, only 150,000 available men—leaving aside railway guards and non-effectives—with which to beat back the rush of Japanese artillery and infantry. The *Figaro* still insists upon a much greater available Russian total than 150,000. No London daily sees how Kuropatkin can make more than a show of resistance, after which he will retire toward the top of the T—Harbin, whither Admiral Alexeieff has preceded him in the capacity of a figurehead. Japan is rushing her campaign on land and sea because, as even London now admits, she proposes to take no risks regarding the war-ships which the Paris *Gaulois*, *Journal des Débats*, *Figaro*, and *Temps* predict are to go out to Admiral Skrydloff from the Baltic in the summer. If these ships are really to be sent to the Far East, says the London *Standard*—and like most English organs it fails to see how they can be got ready in time—Port Arthur will have to be captured in the interval at all hazards. The Manchester *Guardian* thinks this a most pressing problem, and remarks:



DALNY, PORT ARTHUR'S COMMERCIAL ANNEX.

Dalny, which the Russians have dismantled with dynamite, was the commercial inlet of Port Arthur. The destruction reported by cable has seemingly left nothing of the docks and piers along the water front. —*Events* (Montreal).

"The incessant attacks upon Port Arthur proved how important a factor in the struggle was the Russian squadron even after its disasters. But Admiral Togo has another and as grave a reason for destroying or neutralizing that force. If in the autumn a powerful fleet from the Baltic were to arrive in Eastern waters, and the naval position were then what it is now, he would be compelled to leave one division before Port Arthur, another before Vladivostok, and with the remainder of his fleet give battle to the European squadron. Therefore he is compelled to continue to concentrate his efforts on the vessels at Port Arthur, and if he should fail to achieve his object and the menace of the Baltic fleet grows clearer we might perhaps see an attempt, whatever the cost, to bring about by a land assault the capture of Port Arthur and the consequent destruction of the ships beneath its forts."

Thus does the possibility of menace to her command of the sea affect Japan's strategy ashore, according to French and English organs alike. But if time is an element of incalculable importance to Japan, General Kuropatkin does nothing to-day that he can put off until to-morrow. This, thinks the Paris *Temps*, is one result of the cordial cooperation between himself and Admiral Skrydloff, who finding Port Arthur closed, has turned his attention to the squadron at Vladivostok. "If the Japanese plans have been well laid," observes the London *Mail*, after reviewing the whole strategical problem, "an important naval action should follow, and the Russian cruiser squadron be annihilated or disabled." The *Neue Freie Presse* (Vienna) feels sure that Admiral Skrydloff will prevent any such simplification of Japan's problem. "In St. Petersburg," it notes, "the work of making ready the Baltic squadron is prosecuted with feverish haste." Skrydloff, thinks the Vienna daily, is the right man in the right place:

"Admiral Skrydloff can not have failed to perceive how necessary it is for him to avoid rash undertakings in which his ships would only be sacrificed uselessly. He seems, in fact, determined to save his resources for some great opportunity, then risking everything upon a single blow in order to win or else succumb with honor for Russia's sake. . . . Admiral Skrydloff seems to be the man that his country needs now."—*Translations made for* THE LITERARY DIGEST.

WHY A GREAT BATTLE MAY BE NEAR.

WITH the establishment of a strong force of Japanese in or near New-Chwang, west of the railway to which, as the military expert of the London *Times* says, "the Russians are tied," the first great battle of the war, unless European newspapers are taking too much for granted, comes almost into sight. In explaining why a big battle may be near, the military expert of *The Westminster Gazette* (London) reminds us that the Japanese force marching from the Yalu under Kuroki must time its movements with those of the forces at New-Chwang, so that all may advance in unison upon Kuropatkin. To quote our expert:

"The third and last measure [of Japanese strategy] is the landing of the main army at New-Chwang or in the vicinity and the preparation at this point of the main advance upon Liao-yang and Mukden, in cooperation with the force from the Yalu, which must time its movements with the progress of the chief column at New-Chwang. At the same time the second line troops which have been brought into Korea will take over the defensive works established at Gensan and Ping-yang, and strengthen them so as to form Korea into a secure place of arms upon which the army can fall back in case of defeat.

"The Russian preparations appear to anticipate action of this kind; and whether their enemy takes the course anticipated or whether he does not, there hardly appears to be room for a plan very greatly diverging from that suggested, unless the advantage gained by the presence of the army in northern Korea is to be thrown away and some operation begun involving eccentric movement and undue dissemination of force."

If General Kuropatkin should now prove accommodating enough to wait for the enemy, and if the Japanese can advance promptly in the direction of Mukden, a great battle may be fought this month or next. The unanimity of French and English experts upon this point contrasts markedly with their disagreement regarding the strength of the opposing forces. It is impossibe to

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reconcile the conflicting estimates of the London *Times* and *Standard* on the one hand and the Paris *Figaro*, *Temps*, and *Gaulois* on the other. "Looking at the matter from an exclusively military point of view, it is impossible not to think," remarks the *Figaro*, "that, under present conditions, the Japanese are displaying extreme temerity." "If we place ourselves in Kuropatkin's position," asserts the military expert of the London *Times*, "we must admit that he is not greatly to be envied." The military organ *Armée et Marine* (Paris) sums up:

"The retreat of the Russian troops from the right bank of the Yalu showed plainly that the passage of the river by Kuroki's army did not disturb Kuropatkin. He will certainly make the Japanese pay as dearly as he can for their attempt to invade Manchuria. He will console himself with the reflection that every step forward on the part of his foe removes them farther and farther from their base of operations and renders the matter of supply increasingly difficult. For the Russians, the true base of operations is Liao-Yang and Mukden. It is at Liao-Yang that Kuropatkin has established his headquarters. He is there at the point of a triangle of which the two other points are New-Chwang and the Yalu. Here he dominates the whole field of future battle. Here he has massed the greater part of his forces. He is to a certain extent in an observatory, from which he can survey all operations and watch the maneuvers of the enemy."—*Translations made for* THE LITERARY DIGEST.

WHAT ADMIRAL SKRYDLOFF WILL ATTEMPT.

ADMIRAL NIKOLAI IVANOVICH SKRYDLOFF was at last accounts looking to the Vladivostok squadron to assert the might of Russia on the sea. The French military organ *Armée et Marine* (Paris) is surprised that the English should have expected the new naval commander to remain on the defensive at Port Arthur. He would have done nothing of the kind. If he had found the fairway blocked, he would have blown the obstructions out of the way and put after Admiral Togo. The naval expert of the Paris *Figaro* also took the view that the successor of the late Admiral Makaroff would not keep Russia's damaged squadron within the inner harbor. This expert tells us that he interviewed the admiral before the latter left for the Far East and can, therefore, speak with authority. The new commander will "harass the enemy" without being "imprudent." He has also arranged that the Russian Black Sea fleet shall proceed to the scene of conflict in the course of the coming summer. Great Britain will protest, admits this expert, but the protest can only be waste paper.

Not less bold are the prophecies of Russian organs. They seem to consider Admiral Skrydloff the equal in daring of the late Admiral Makaroff. Says the *Novoye Vremya* (St. Petersburg):

"The appointment of Admiral Skrydloff to the command of the fleet in the Pacific Ocean is received not merely with sympathy but with a sigh of relief in all Russia, oppressed by the loss of the *Petropavlosk* and the deaths of Makaroff and a member of his staff. The name of Skrydloff is as popular in the Russian navy circle as was ever the name of the deceased Admiral Makaroff. Foreign lands know Admiral Skrydloff. They are acquainted with his energy and resourcefulness, with the ardor and devotion which he brings to his work. Even in the enemy's camp he is known as an admiral thoroughly well informed regarding the seat of war and regarding the character and the strength of his foe. All these things taken together justify the belief of Russians that Skrydloff will succeed in restoring to Russia the good fortune that has proved false to her at sea and in bringing back to the famous, infinitely capable Russian fleet the prestige of victory."

Great, likewise, are the expectations of the *Swet* (St. Petersburg). "As a sailor," it declares, "Admiral Skrydloff combines experience with cleverness and determination. Rich in knowledge of every aspect of naval strategy, he is not accustomed to quail before the enemy." But the *Neue Freie Presse* (Vienna) does not share the views of French and Russian papers regarding the achievements to be expected of the new Russian commander. It notes that he is sixty years of age, well posted regarding world politics in Asia, a former commander of the fleet in Chinese waters and not without experience of naval warfare, since he served in the Russo-Turkish conflict as commander of a cutter; but it fears that Skrydloff can do little or nothing, and it refrains from comment upon the French theory that the Black Sea fleet will be sent out to him. If Skrydloff has really arranged to have his former squadron in the Black Sea sent out to reinforce him, according to the *Indépendance Belge* (Brussels), the strain of the summer campaign will be aggravated by a grave diplomatic crisis. —*Translations made for* THE LITERARY DIGEST.

PREDICTIONS OF THE JAPANESE PRESS.

NEWSPAPERS in the dominions of the Mikado seem to feel confident of Japan's ultimate victory. From the serious and official *Nichi-Nichi* (Tokyo), believed to be inspired by the Marquis Ito, to the *Yorodzu Chuwo* (Tokyo), a highly sensational purveyor of ideas to the masses, it is taken for granted that Russian supremacy in Manchuria will end with the war itself. Not a few organs of more or less standing say that Japan will extend her sway in eastern Asia with such thoroughness before many years that Europe will scarcely think of contesting it. "East Asia is a stage for Japanese aggrandizement," we are told by the *Toyo Keizai Zasshi* (Tokyo), an economic periodical, which explains itself in these terms:

"We, the Japanese, are a wonderfully fecund people. In the beginning of the Meiji era (1868) our population was 30,000,000. Now it has already grown to over 45,000,000. The present rate of increase is 50,000 a year. The more the population increases the greater the rate of increase will become. . . . . .

"On the other hand, look at our territorial size. Except Formosa, which we acquired after the Chino-Japanese war, what addition have we made? Thus the density of population grows denser. Already, in Japan proper—that is Hondo, Shikoku, and Kiushu—it is nearly 400 to the square mile. Even in Formosa it is now 220. Only Hokkaido has 30 to the square mile, and is capable of still welcoming several million souls. But considering the rapidity with which the Japanese people increase, the capacity of Hokkaido sinks into insignificance.

"But if once we made Korea an outlet for our surplus population, that country would be able to receive 10,000,000 easily. In the event of Korea becoming overpeopled, the tide of immigration could flood Manchuria, gradually inundating Siberia. Manchuria is two and a half times as large as Japan. Yet its population is only 10,000,000. Siberia is thirty times as large as Japan, but does not contain 6,000,000 souls. If the Japanese expanded toward the limitless plains of Manchuria and Siberia, 50,000,000 of our countrymen might double—nay, treble, themselves without incurring the danger of overpopulation. It is natural, therefore, for the ever-increasing Japanese people to expand toward those regions. Can this natural process be carried on without encountering opposition?"

This question is answered negatively by the Japanese paper. It sees the enemy in Russia. Drawing a line of hostile contact across Asia, from the middle of that continent to the southern part of Kamchatka peninsula, it contends that whichever one of the two streams of humanity, Russian and Mongolian, establishes its military center nearer the points of contact on the line will be paramount at those points. It calculates that if the Japanese reform the military system of China an army of 4,000,000 on a war footing could be evolved. From this it concludes that the struggle in East Asia between the opposing streams of humanity will be decided in favor of the Mongolians. Other Japanese organs do not peer so far into the future. The conservative *Nippon Shimbun* (Tokyo) looks only to the present war, declaring not only that Russia will be driven out of Manchuria, but out of the whole Far East. Russia is also to be told that she can henceforth maintain no squadrons of warships in Far Eastern waters. "Japan's demands must necessarily grow with continued success in this conflict," it

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says, "and Russia must make up her mind to these things before asking for peace." The *Asahi* (Tokyo) is somewhat less confident. "It should not be forgotten," it thinks, "that we have still to face the solution of a most serious problem, and that we must look for new exertions on the part of the imperial navy and army, especially the latter. The army must play its part with the same brilliant success that the navy has achieved." It predicts that Russia will repair her damaged fleet and perhaps send reinforcements to her admiral. "The fact that Russia has not concealed or tried to conceal the losses sustained by her fleet at Port Arthur must be taken as evidence of her firm determination." "Our Emperor has very unwillingly sent forth his army and his navy to chastise the enemy," observes the *Kokumin*, and it feels confident of the result. "We Japanese," it adds, "have long silently regretted that our land, after thirty years of devotion to the world-politics of progress and expansion, began to show signs of reaction. That is now over and done with." The *Jiji* thinks that whereas Russia "stands before the world in all her naked barbarism," the humanity and self-restraint of the Japanese in the war "will win the enlightened sympathy of all civilized nations."—*Translations made for* THE LITERARY DIGEST.

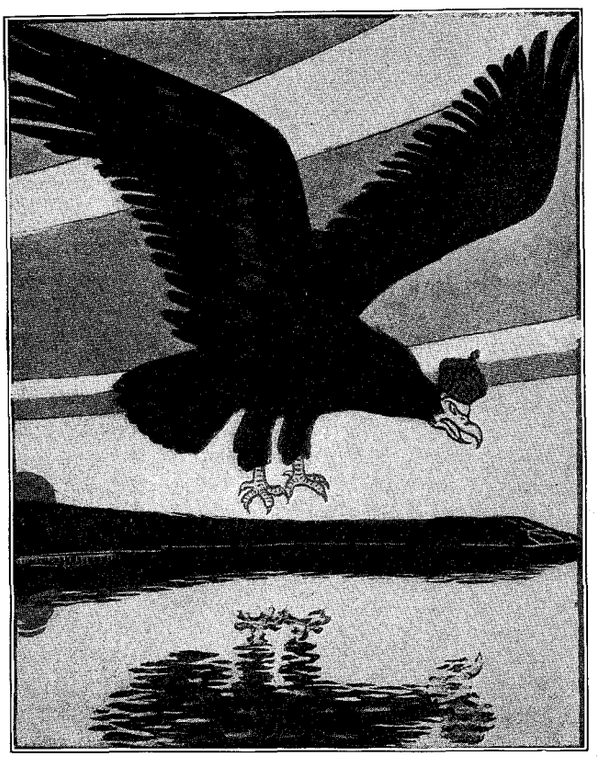
RUSSIA'S VETO OF MEDIATION AND A WORLD CONFERENCE.

RUSSIA'S official and positive hint that she will not tolerate mediation in any form from any source, supplemented by her statement that there can be no conference of the Powers when the war is over, has upset apparently all Europe's calculations. Official and semiofficial organs abroad have hitherto taken two things for granted. The first was that mediation at what the London *Standard* describes as "the psychological moment" would always be diplomatically acceptable. It has always been regarded as a matter of course too—even by Berlin organs—that the end of the war would bring a conference of the Powers for the settlement of everything to the satisfaction of all. Count Lamsdorff, therefore, exploded a mine into the vitals of world-politics when he announced that "after the treacherous surprise on the part of Japan, which forced Russia to take up arms, no friendly mediation can evidently have any success," and that "similarly, the imperial Government will not admit the intervention of any Power whatsoever in the direct negotiations which will take place between Russia and Japan after the termination of the hostile operations, in order to establish the conditions of peace." The most casual perusal of European journals suffices to show how completely these announcements have disconcerted the international mind.

Many important London organs, including *The Mail* and *Times*, agree that Russia will find herself immensely mistaken. The London *Standard*, supposed to be in close touch with some elements of British diplomacy, remarks:

"Russia is not content to repel all proffers of mediation while hostilities continue. She gives peremptory warning that she means to dictate the terms of peace without any reference to other states which may suppose themselves to be affected by the settlement. . . . These are brave words, and may do something to stimulate Panslavic fervor. But are they wise? To the dispassionate observer the future is by no means so unclouded as to justify this assumption of a proud *non possumus*. . . . Prudence would, we believe, have acknowledged—what candor can not deny—that a season may come when the Czar will hail with relief the overtures which now, by the pen of his ministers, he abruptly declines to treat as tolerable. How much less does it become his advisers to inform Powers which are equally interested in the affairs of Eastern Asia that Russia will insist on retaining everything that it can exact from Japan. History must be a neglected study in the Chancellery. If the story of the San Stefano treaty is forgotten, or remembered only to be resented, the fate of the victor after the peace of Shimonoseki should have its lessons. It is quite unnecessary, however, to pursue this delicate subject. When the commander of the Czar's forces is in a position to dictate terms at Tokyo, it will be time to consider whether neutral diplomacy may not find it expedient to revise the draft of the settlement."

Further quotation of English comment would be largely a repetition of this, altho a writer in *The Westminster Gazette* (London) admits that a conference of the Powers after the war might con-



RUSSIA'S PLAINT.

"I seek the Admiral of the Pacific—and I do not find him!"
—*Der Wahre Jacob* (Stuttgart).

ceivably be superfluous, and the London *Times* records its annoyance at "Count von Bülow's organ, the *Süddeutsche Reichscorrespondenz*, which discussed in impudently explicit terms the possibility of English intervention." The British organ thus enlarges:

"In no responsible quarter in this country has the idea of such an intervention been seriously entertained. It sprang simply and solely from the brain of continental journals which were either Russian or friendly to Russia; and in the circumstances it is just as well that the Russian Government should have hastened to kill the *canard*. A continual series of insinuations of this kind, culminating in the very clumsy suggestions of the *Reichscorrespondenz*, has been poured forth by the German semiofficial press; and Anglophobe organs had already begun to affirm that England had made unsuccessful overtures for peace. The whole proceeding is, as our Berlin correspondent terms it, so manifestly fatuous that it might be dismissed without further notice were it not for the altogether unwarrantable way in which the inspired press has introduced the name of the King. Underlying these insinuations is probably that entire misconception of the constitutional position of a British sovereign on which we have more than once had occasion to comment. The personal influence of the monarch is one of those *imponderabilia* by which Bismarck set so much store; and our continental critics may rest perfectly sure that in the case of King Edward this influence will always be exercised with His Majesty's characteristic wisdom and discretion—a discretion far greater than that with which they are apparently disposed to credit him. To suppose that the King's influence could have been, as suggested by the German press, exerted in the direction of weakening an alliance made by this country is to show a most extraordinary misunderstanding of the personal and political conditions that prevail in England."

The misconception of King Edward's position here noted may

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be responsible for apparent contradictions of *The Times* in both the *Neue Freie Presse* (Vienna) and the *Politiken* (Copenhagen), papers known to be in touch with leading European diplomatists. The Danish organ, which has excellent sources of information, asserts:

"During his recent visit to Copenhagen, King Edward, in the course of conversation with the Russian ambassador at that court, discussed the possibility of British mediation in the Russo-Japanese conflict. The ambassador appeared to be favorably impressed with the idea. Immediately upon his return to London King Edward summoned the Russian ambassador at his capital, Count Benckendorff, and broached the same idea. Count Benckendorff replied, however, that English mediation in the present juncture would be unwelcome to Russia. Nevertheless, King Edward resolved to go directly to the Czar in his effort to achieve everything possible to terminate the war. To this end, he entrusted the newly appointed ambassador of Great Britain in St. Petersburg, Hardinge, with a personal letter offering mediation."

Other statements could be quoted from papers in Europe tending to show that offers of mediation have been made by exalted personages, and that Russia has rejected them. But the *Neue Freie Presse* explains that royalties are always in correspondence, and that in their letters it is seldom easy to determine where the personal element ends and the official character begins. Edward VII.'s letter to Nicholas II., transmitted through Ambassador Hardinge, must be viewed accordingly. Far more important than the idea of mediation, it permits us to infer, is the idea that there can be no conference of the Powers when peace returns. The *Allgemeine Zeitung* (Vienna) tells Russia plainly that there must be a conference. "Will Russia not permit participation in the peace negotiations even should the war end in her defeat?" it asks. "Does Russia actually think she could prevent such participation if the conditions imposed upon Japan, as preliminary to settlement, menace the Asiatic balance?" No two Powers can determine the conditions in the treaty of peace, it concludes, and the semiofficial *Fremdenblatt* intimates as much in a more circumspect way. The official organ of the Berlin Foreign Office, the *Kreuz Zeitung*, resembles the official organ of the Paris Foreign Office, the *Temps*, in handling the topic with reserve. But the *Journal des Débats* (Paris) satisfies Europe's curiosity regarding French opinion by saying:

"Our policy has something else to do than extend an olive branch that would be rejected. Its effort should apply itself solely to preserve to our allies the only benefit, purely negative moreover, that they expect from third Powers—complete liberty of action. Even the friendships that we have contracted elsewhere should not be hurt by this attitude, so natural is it in the allies of Russia. It would be unfortunate were this point not fully appreciated here at home and were there put forth, even under the influence of sentiments so praiseworthy as horror of bloodshed, ideas which are vain, and, what is more, irritating to those upon whom we wish to inflict the benefit of them."

With more particular reference to the idea of mediation, the Paris daily says:

"Rumors of possible mediation have circulated so much recently that certain Russian organs have begun to notice them, altho with irritation. So the moment seems timely to ask if it be well advised to entertain the idea of intervention by third parties. Hitherto it has been clear that the good intention of neutrals must wait. Neither of the belligerents has sought it. Japan declares that she will never put up the sword until the Russians have been driven out of Manchuria for good. Russia considers that in view of the attack made upon her she can not halt until the Nippons have received a striking lesson. If third parties interfered, it would be for the purpose of imposing peace upon Powers which do not yet wish it and which think they have the best of reasons for continuing to fight. It would, therefore, be a question of coercive measures. This suffices to show how impossible all mediation is, especially to ourselves. Good souls will do well not to dream too much of embarking in the galley of intervention. As neutrals we have to avoid all that would be violence, even moral, to one of the belligerents, and as allies we owe a quite special consideration to the standpoint of Russia, which rules out the zeal of pacifiers."

The reference in the French organ to Russian newspaper irritation does not evidently include the *Novosti* (St. Petersburg). That paper has been commenting in a friendly way upon British mediation. There are hints here and there in European journals that mediation is but a matter of time, and that the decisive step may be taken by the United States.—*Translations made for* THE LITERARY DIGEST.

THE ELEVENTH HOUR AT PORT ARTHUR.

TRAINS may dash in and out of Port Arthur and the Japanese forces behind the town may retreat from the railway if hard pressed now and then; but the experts of the London *Times*, *News*, and *Mail* seem convinced that the fortress is doomed. How long the siege is to last no expert ventures to predict. "Another Sebastopol," remarks the London *News*, which makes merry over the Russian claim that the ammunition in the magazines will last a year. "The Crimea will repeat itself," according to Captain Carlyon Bellaires, M.P., a well-known authority on Russian military methods. He is sure the Russians will hold out to the last at Port Arthur, altho the alleged advice proffered by General Dragomiroff to the Czar to abandon the place to the Japanese has a certain effect upon the military expert of the London *Times*. He thinks that advice may yet be taken. Nevertheless, he deems the capture of the place a task of immense difficulty.

In French organs the situation at Port Arthur leaves all experts serene. The *Figaro* (Paris) says the Russians will not surrender the place, no matter how long the war lasts. It can hold out indefinitely, being provisioned for months, if not for years. Admiral Togo's bombardments make little impression. This assertion is supported by statements in Austrian organs. The *Neues Wiener Tageblatt* shares the contempt of the Paris *Figaro* for the bombardments of Port Arthur. The bombardment factor is the subject of a careful study in the *Revue de Paris* by an anonymous naval officer, who enters into mathematical calculations demonstrating to his own satisfaction that Admiral Togo's guns need not agitate the residents of Port Arthur. As a matter of fact, the band plays twice a week there, "the entire population gathering to listen to the music," notes the London *Standard*. "One would hardly believe that the town was practically in a state of siege." This, however, is from a St. Petersburg news despatch. The naval officer already mentioned quotes approvingly in the French publication the following opinion of the eminent military writer, General Borgnis-Desbordes:

"The bombardment by a squadron of a city on a coast will result in material ruins of a far less serious nature than is generally supposed. Such ruins would entail, undoubtedly, the ruin of individual fortunes, thus reacting to some extent upon the finances of a government. But the damages would not be of a nature, we would not say to cause, but even to hasten in the least, the end of the struggle between the two great Powers. In a word, bombardment, in the language of Napoleon, should be counted for nothing. It will always be a subsidiary and very perilous operation for the ships engaged in it. To succeed in inflicting serious damages, to be certain of putting an arsenal even temporarily out of condition for serving its intended purpose, would require a very prolonged bombardment, necessitating the using up of the greater portion of the ammunition and equipment of the auxiliary armament and heavy ordnance of some dozen war-ships. Even then, the result ordinarily to be obtained would be poor, out of proportion to the greatness of the effort and the perils incurred.

"Hence we are led to conclude that, in a general way, bombardment by a squadron is a military operation of the fourth or fifth class, making much noise for very little result, without real importance, without genuine object, without serious influence upon the issue of a struggle between two great military Powers."—*Translations made for* THE LITERARY DIGEST.

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NOTABLE BOOKS OF THE DAY.

A NOVEL WITH A PURPOSE.

HE THAT EATETH BREAD WITH ME. By H. A. Mitchell Keays Cloth, 351 pp. Price, $1.50. McClure, Phillips & Co.

MRS. KEAYS has a hearty detestation of divorce, and has written a novel with the view of imparting the same state of mind to those who shall read it. It is, therefore, a case of special pleading, and is subject to the feeling generally aroused by such avowed aims. Mrs. Keays writes with passionate conviction and her novel is an interesting object-lesson. She has made her case so bad that it is hard to see how any one could resent her execration of it.

Clifford Mackemer has fallen in love with a superb, voluptuous woman who appeals to all the sexual feeling in a man. In the intoxication of that passion, his pure, proud, high-souled wife palls on him, and he gets a divorce. They have a young boy who is intensely dear to them both, which makes the selfish weakness of the father more unpardonable. His wife asks him if he loves her, when she sees the blow impending. He brutally tells her: "No, before God I don't, Katharine, and I'm sorry for it; but I don't, and there's no use lying." With a woman like his wife, such bluntness would be almost intolerable to a man like Mackemer, who is not a bad man at all. Then Mrs. Mackemer does a strange thing for one with her proud intolerance of divorce. She goes away for a certain time without saying where, so that her husband could secure the divorce. She knows he is aware of her whereabouts, and hence she is accessory to a collusion, tho she disbelieves in divorce and throughout is convinced that he is her husband, even when legally married to another woman.

Finally they come together again, for the man gets to appreciate her better, and the other woman dies—a happy solution, very easy in a novel! Before her death, however, the weakling husband is ready to return to his former wife, and she will not hear of it. "Can't you see that it is precisely marriage, marriage again for you and me, that would be the fall for me, and at last again for you? . . . Isabel loves you. Her love for you is her salvation. Will I snatch that from her? Could you and I live peaceful, happy lives with the thought of Isabel somewhere in the darkness, lost?" Then he implores her, for the boy's sake. "Her face grew strangely stern. 'If for nothing else, for my boy's sake I would never dare attempt to right one wrong by another.'"

H. A. MITCHELL KEAYS.

Mrs. Keays here has muddled the force of her arraignment. She tries to have the separation of Mackemer from his wife productive of high spiritual good to him, if not to her. One might conclude that the moral is that a divorced man is made all the better for it, if his wife only cleaves to him and makes him live up to his new matrimonial obligations.

The author has made an interesting story, but Katharine is too precious, and Clifford is a pretty weak sort of man, who would count for nothing were sex instinct obliterated. The introduction of Airlie, Katharine's niece, shows that the author is not void of humor, which might otherwise have been conjectured. Airlie is a grateful relief.

FROM BACHELOR TO BENEDICK IN ARCADY.

A BACHELOR IN ARCADY. By Halliwell Sutcliffe. Cloth, 326 pp. Price, $1.50. Thomas Y. Crowell & Co.

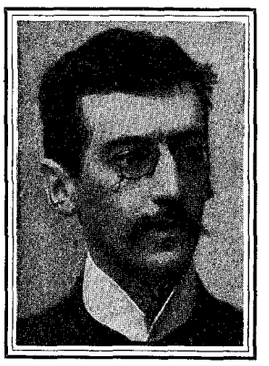
THE season will probably bring forth no better book of its kind than "A Bachelor in Arcady." It is a novel of atmosphere and setting rather than action or psychology, altho it may be denied by some that it is a novel at all, since its only plot is an extremely tenuous love-tale, running through a simple chronicle of the every-day doings of the members of the little Arcadian commonwealth. But whatever the exact classification of the book may be, it is literature of marked individuality and power.

The Bachelor himself tells the story, but he is the least obtrusive of any of the family of characters.

Styles, a sort of master-of-ceremonies about the farm, can neither read nor write, yet he is, in his own way, one of the wisest and even best educated of men and a curiously delightful companion when he mellows into converse. He is the original Jack-of-all-Trades, but, unlike that worthy, he is master of most of them.

Mrs. Styles, or Stylesey, of girth and height sufficient to overawe her good-natured spouse, and sharp of tongue as the teeth of an east wind with rain in it, contributes a healthful and enjoyable ingredient to the atmosphere of Arcady.

The only Eve in this fair garden—save the harmless Stylesey—is the "bonnie lass" from across the way, whom the Bachelor insists upon calling Babe, and with whom he rides and hunts and fishes. But the reader knows, and Cathy divines, long before the Bachelor suspects it, that the sequel to the present tale will be "A Benedick in Arcady." There is not a love-scene in the whole book, of the kind usually described in novels; but when these two, standing on the "Bridge of Amity," find their fate in each other's eyes, we can not help seeing with them the rare, strange light that floods the sky and wood and river, and wraps them in a veil that shuts all the crude world out.



HALLIWELL SUTCLIFFE.

Some of the directions that the author gives for reaching this land of joy are as follows:

"There are plain highroads to guide the wanderer thither; he must pass through lonely byways, where the mud lies thick at times; he must cross by unknown wastes of moor and fell, with only his heart for compass, and only a steady eye and an unswerving faith in the same compass to guide his steps. Yet this much I may tell him for his cheer: he will, at long intervals, gain this or that clean, well-found highway, and he will know these roads by certain curious signposts scattered here and there—such as 'The Road of Country Quiet,' 'The Road of Charity,' and 'The Road of Dainty Womanhood.'"

Not every one will like the book; even many lovers of nature-books will not care for it; but those who find highest pleasure in the simple ways of life will find familiar landmarks on their little trip through this Arcadian land, and will recognize the kinship of the people they meet by the wayside. It is no champagne land of sentiment, like some other Ardenean forests that have been written about; on the contrary, the draft offered us is simple, substantial, invigorating, and its delights may be drunk *ad libitum* without danger of a literary headache.

A VINEYARD WITH ACID GRAPES.

THE VINEYARD. By John Oliver Hobbes. Cloth, 322 pp. Price, $1.50. D. Appleton & Co.

MRS. CRAIGIE sets forth a meager literary repast in this her latest novel. The characters are not specially interesting, nor do they arrive at anything worth while, and the telling of their driftings and sidestepping is not a compensating delight in itself through charm of style or compelling *exposé* of the author's personality. A cynical brew of emotions and a crackling of assured worldliness are Mrs. Craigie's "hallmark" as novelist, but there used to be more in the "emotions" of John Oliver Hobbes. "The Vineyard" has somewhat the air of having been done in hours when the author was "not occupied" and therefore felt she might as well write a book.

A remarkably handsome young man, who carries his best goods in his "show-window," is in money straits, and is led by a sharper man into a scheme by which an estate is to be bought, with the assumption that there is coal in it. The clever originator decamps with the purchase-money, and the handsome man has to make restitution of practically misappropriated moneys for which he was responsible. He is engaged to a nice girl, who is tremendously in love with him. Beyond being a fine rider and with record for good fighting in South Africa, he is of little worth save for his "shape" and blue eyes. He is the kind of man that tells only in the first decades of the game of life.

JOHN OLIVER HOBBES.

The young woman from whom he bought the estate is also in love with him. She is neurotic, self-centered, romantic, and uncontrolled to the degree of a Dickens' caricature. But marrying her is a way out for the peculating Adonis, and he takes it. Jennie Sussex, to whom he had been engaged, had another lover, a man all through, tho lacking Federan's personal charm. He is utterly devoted to her, but, furious at finding the girl still loving the other, he dashes off and incontinently asks an ordinary woman, whom he had known as a student, to marry him, which she is quite content to do. Finally, the attractive Jennie, as she is leaving Framborough after her

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disastrous love-affairs with these, is appealed to by another suitor, a young artist, who unexpectedly blurts out a proposal when he is taking her in a cab to the station. "The two idealists gazed together at as much as they could see of the magnificent starry sky through the railway-carriage window." This is the concluding sentence of "The Vineyard," with which Mrs. Craigie seems to insinuate that two tried and sentimental beings are making the best of a bad matter.

There you have "The Vineyard." None of the characters is humanly gratifying except one man, John Harlowe, and as the upshot of narrow, sordid, or undisciplined relations to love and life, the six principal characters are paired off forlornly and with a draggled and defeated air.

In the most prosaic scene of nature are the same elements which are combined in a lovely prospect. An artist does not usually select the bald scene, tho his technique might be as worthily exercised in transferring that to his canvas. He knows that those who see his painting will not care much for his skill if the thing presented is barren of delight. It is much the same in the art of the novelist. In a piece of fiction where nothing much worth while is done, by persons of no special force or distinction, no matter what the art or the truth of the writer, the production fails to interest. That is what is in fault with Mrs. Craigie's "The Vineyard." She treats definite and individual beings, but they are rather common stuff and one cares little where they get to.

WITH LIVING KINGS FOR PIECES.

RULERS OF KINGS. By Gertrude Atherton. Cloth, 413 pp. Price, $1.50. Harper & Brothers

IN her preceding and decidedly her best work, "The Conquerors," Mrs. Atherton throned her hero, Alexander Hamilton, in the center of the stage, poured the limelight on him to make one blink, and swirled a censer of adulatory fumes like Clio in an ecstasy. In "Rulers of Kings" she bounds along with a venturesomeness that throws to the wind certain *convenances* which regard living personages; and sovereigns still in the flesh are set upon a chessboard whose squares are alternately Truth and Fiction. Mrs. Atherton makes a foray on the Austrian court, and takes sprightly liberties with the important gentleman who occupies the German throne. She will certainly be a *persona non grata* with Franz Josef, and tho she gives not a few flirts of her censer William's way, he probably would prefer less Pepysian particularity of portraiture.

However, she has concocted a very readable romance of the same breed as "The Prisoner of Zenda," tho she disdains fictitious realms and brings in the real thing. She has studied up her data pretty well. She takes for heroine an archduchess, daughter of Franz Josef (presumably the younger, Marie Valerie), whom she styles "Ranata Therésia." She makes the richest man in the world rear his son with magnificent foresight, in view of his tremendous destiny as the future possessor of four hundred million dollars. Fessenden Abbot is an American, of course. When Fessenden's mamma died, his father transplanted the three-year-old son to a farmhouse in the Adirondacks, where he was reared in a hardy bucolic way until the time came for him to have a tutor. Later, he goes to a Western college. At the close of the first year, his father wrote him he would have to pay the expenses of the rest of the course himself, as he should allow him only $100 a year! Fessenden does it with triumphant ease, and is then summoned to New York. His father then tells him: "I am the richest man in the world. What the Rothschilds are as a family I am as an individual: and doubly so, for I can act on the moment." It is a shock to Fessenden, but he accepts his lot, and then gets from his father this "tip" as to his career: "There are going to be two controlling forces in the world in the next thirty years: yourself and William, of Germany. He only needs certain conditions to scoop in Europe, like Charlemagne. It may be that he will create these conditions. It may be that you will help him to them, if you both happen to pull in the same direction.'

GERTRUDE ATHERTON.

Mrs. Atherton loves *le haute politique* even better than she does *la haute finance*. She likes the Man who Does, and hence she likes William. When Fessenden and William meet you feel that it is an encounter of rival powers. In spite of "a flinty reserve in the background of both pairs of eyes," a mutual friendship was conceived at once. The fact is calmly stated, without advancing any of the reasons for such prompt abolition of the "flinty reserve." "There is no reason," William says at parting, "why you should ever remind yourself that I am an Emperor—why our friendship should not be as informal and sincere as that of your charming sister and the daughter of the Emperor of Austria."

Ranata is the daughter referred to, and she and Miss Alexandre Abbott are as chummy as two shopgirls. She even calls the archduchess "old girl."

Fessenden meets the stately archduchess when she is having an outing in Hungaria, as a peasant girl at a village festival. She declines to dance with him, but when the music for the "Shardash" starts, "Fessenden raised his hands and placed them firmly about the slender waist of the archduchess. 'Put your hands on my shoulders,' he said. 'I shall not let you go.'

"She drew herself up rigidly for a moment and then obeyed him."

It is a wild romance that outdoes, at many points, Marie Corrélli; but it is entertaining, and the author has fine staying power.

A TALE OF THE PENNSYLVANIA DUTCH.

TILLIE: A MENNONITE MAID. By Helen R. Martin. With illustrations by Florence Scovel Shinn. Cloth, 336 pp. Price, $1.50. The Century Company.

HERE is a story quite out of the usual trend. The daily life, habits of thought, and customs of the Pennsylvania Dutch farming-class are probably as little known to the country at large as are those of any group of people in this broad land. As presented in this romance, this Dutch or German-American element can hardly be rated as attractive in its personality; but it is beyond doubt a personality of many salient points and amusing turns—the more amusing because of the abnormal seriousness with which it takes itself. The variety of religious beliefs and the deadly earnestness of the struggle over petty matters of creed and discipline are here depicted with delectable effect.

HELEN R. MARTIN.

But the pivot upon which the story turns is Tillie, the young daughter of an ignorant, pig-headed father, a pillar of the church, a director on the school-board, and a home disciplinarian to be dreaded. How a girl like Tillie happened to spring from such a stock is likely to prove a problem that haunts the reader who follows with interest the efforts of the brave, gentle girl to obtain an education and such refinements of life as will enable her to escape the lot of household drudge.

Some of the people who surround Tillie in her heroic efforts to work out her own redemption are amusing specimens of humanity. Among them are the thick-witted, aggressive Dutch lover, who refuses to look upon her rejection of him as fact; the resourceful village doctor, who slyly aids her in her endeavors, to the discomfiture of the village bosses; the lady teacher and the Harvard graduate—all delightful in their play of cross-purposes.

As literature, the story is difficult to classify and more so to compare in merit with average novels of to-day. It affects one less as literature than as a detached human segment come upon by accident. All the natives talk in dialect, but it is dialect which, tho unfamiliar, is easier to understand than most dialect with which we are familiar.

A TALE OF ANCIENT JAPAN.

THE STOLEN EMPEROR. By Mrs. Hugh Fraser. Cloth, 323 pp. Price, $1.50. Dodd, Mead & Co.

IN this book, as in her first, Mrs. Fraser reveals much of that native facility in spinning a yarn which distinguishes the work of her noted brother, Marion Crawford. This story, however, calls for more than facile gift, for its theme presupposes a vast amount of gleaning from Japanese history on the part of its author. On the other hand, the period dealt with is so remote that few readers will find themselves in a position to question or dispute the facts laid before them.

It is a strangely romantic life that is revealed. No exact dates are given, but the now long-deposed Sumarai, tho coming to the front, had not yet attained the full powers they exercised some centuries later, royal ladies were more in evidence than court etiquette decreed later on, and regents might exercise far more authority over life and happiness than the nominal ruler himself. The personages involved in the plot are a wonderfully crafty and adroit regent, a semi-imbecile emperor, a mere toy in the hands of the former, a beautiful and strong-minded empress, and her adored infant son and heir to the throne. Dramatic incidents cluster around the abduction of this child by a Samurai who dared cast his eyes with love upon the empress.

The story manages a very host of *dramatis personæ*, and is so crammed with incident that it holds the attention without pause. It is rich in Oriental color and possesses that sort of charm which belongs to things that do not tax reason too exactingly. The ascendency just now of things Japanese will prove sufficiently its right to being.

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BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books:

"Human Work."—Charlotte Perkins Gilman. (389 pp.; $1.50 net. McClure, Phillips & Co.)

"The New Creation." (738 pp.; Watch Tower and Tract Society, Allegheny, Pa.)

"Fieldbook of Wild Birds and their Music."—F. Schuyler Matthews. (262 pp.; G. P. Putnam's Sons.)

"Primary Arithmetic."—David Eugene Smith. (Ginn & Co.)

"The Folly of Others."—Neith Boyce. (Fox, Duffield & Co., $1.)

"An Elementary American History."—D. H. Montgomery. (Ginn & Co.)

"Huldah."—Alice MacGowan and Grace MacGowan Cooke. (Bobbs-Merrill & Co., $1.50.)

"Azalim."—Mark Ashton. (L. C. Page & Co., $1.50.)

"The Bright Face of Danger."—R. N. Stephens. (L. C. Page & Co., $1.50.)

"Historic Highways of America."—Archer Butler Hulbert. Vol. II.: "Pioneer Roads and Experiences of Travelers." (Arthur H. Clark Company, Cleveland, Ohio.)

"American Yachting."—W. P. Stephens. (380 pp.; $2 net. The Macmillan Company.)

"Sport and Travel in the Northland of Canada."—David T. Hanbury. (319 pp.; $4.50 net. The Macmillan Company.)

"The Negro Church."—A Social Study. (The Atlanta University Press, $0.50.)

"Early Western Travels, 1748–1846."—Reuben G. Thwaites. Vol. II.: "John Long's Journal, 1768–1782." (Arthur H. Clark Company.)

"The Inner Light."—A. Justin Townsend, Lynn, Mass.

"Mystic Poems."—A. Justin Townsend, Lynn, Mass.

"Robert Browning."—Edward Dowden. (404 pp.; E. P. Dutton & Co.)

"Letters from an American Farmer."—J. Hector St. John Grèvecoeur. (Fox, Duffield & Co., $1.50 net.)

"In the Dwellings of the Wilderness."—C. Bryson Taylor. (Henry Holt & Co., $1.25.)

"The Romance of Piscator."—H. W. Lanier. (Henry Holt & Co., $1.25.)

CURRENT POETRY.

Experience.

By W. D. HOWELLS.

The first time, when at night I went about
Locking the doors and windows everywhere,
After she died, I seemed to lock her out
In the starred silence and the homeless air,
And leave her waiting in her gentle way
All through the night, till the disconsolate day,
Upon the threshold, while we slept, awake:
Such things the heart can bear and yet not break.

—From *Harper's Magazine.*

The Storm.

By ETHEL M. KELLEY.

Night, and the birds drift nestward
Havening fast;
Night, and the wind, swift westward
Hurls blast on blast.

Night, and the star eyes glisten
Widened with fear.
The clouds huddle, hushed to listen,
The storm is near!

Night, and the waves are gripping
The rocks in vain;
And the savage lightning ripping
The dark in twain.

Night, and a sudden quaking
Seizes the trees;
And a demon of fury waking
Lashing the seas!

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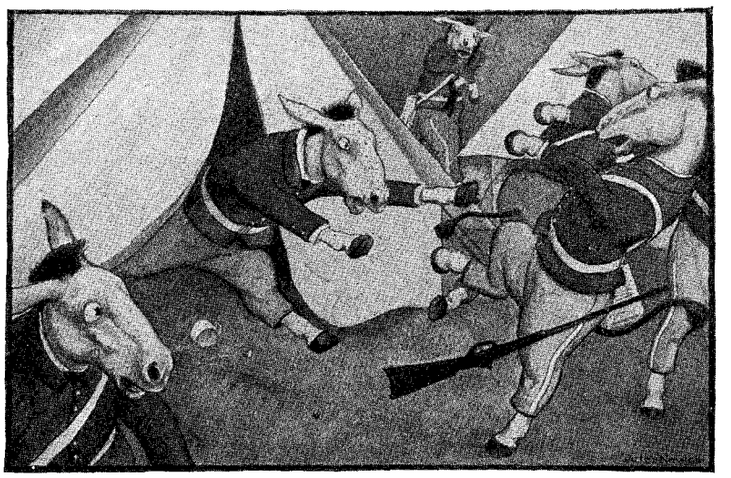

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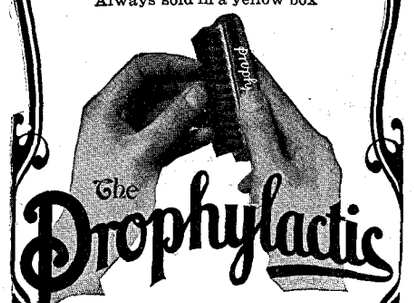

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And left to die;
And into a passion of weeping
Bursteth the sky.

Night, and my heart's wild wonder
Findeth its cry;
Gods of the way-out-yonder
Answer me why!

—From *Ainsley's Magazine.*

PERSONALS.

Verestchagin.—Vasili Verestchagin, the Russian artist who went down with the ill-fated *Petropavlovsk*, was a lover of danger, a dare-devil, a patriot, and a fighter. In the Russo-Turkish war, says the Paris correspondent of the *Courier des États Unis* (New York), he was very near to losing his life by his temerity. He was often out in a small boat after dark on the Danube, when the smallest ripple might have caught the watchful eyes of the Turkish sentinels. One night he obtained permission to join the crew of the *Shutka*, ordered to torpedo a Turkish ship. The dawn revealed their position to the enemy, and a hailstorm of bullets soon fell around them from the shore. Here is an account which the artist himself gave of the incident:

"Skrydloff gave orders to have everything ready. He took his position near the forward torpedo, and put me in charge of the floating torpedo aft. We all put on cork jackets, in case the *Shutka* should be blown up, or in case we should fall into the water, which would be the most benign consequence of the explosion. We ate a morsel of chicken and drank a little sherry. Then my friend Skrydloff stretched himself out to take a nap, and, by heaven, his nerves allowed him to sleep! I could not sleep. I scanned the water on the Rustchuk side. 'Here she comes!' said a sailor in a low voice. And it was true. Between the shore and the great trees of the little island which hid the narrow passage of the Danube the smoke of the vessel appeared, moving rapidly toward us. When she came in sight she seemed to be of colossal dimensions compared to the *Shutka*. Skrydloff steered directly for her, and we advanced with the rapidity of a locomotive. Oh, what confusion and excitement appeared to be on board the enemy's ship and on shore too! It was plain to all that our little nutshell was about to destroy the big ship. Bullets and shells rained all around us. The confusion of the enemy suddenly vanished, and in spite of the danger, I could not help observing the Turks on board. They seemed as steady as if they had suddenly been turned into stone. The *Shutka* reached the ship and touched her with her torpedo tube. At that moment there was profound silence on board both vessels. Quietly we awaited the explosion. 'Has she caught?' asked the gunner who was crouched beside me. 'Not yet,' I replied. 'Try again! Let her go!' shouted Skrydloff. I did so. Still there was no explosion. The fusillade had cut the conducting wire!"

In that encounter Verestchagin was wounded in the leg, but not seriously. In the recent catastrophe in which he lost his life he did not even have a chance to take part in a fight.

The Moltke of Japan.—The Moltke of Japan—a man "whose name is rarely heard, whose face is never seen, and whose web is spinning on all sides of the Russian forces, as was that of the illustrious Danish strategist when he locked Napoleon in Sedan": such is General Fukushima, as described by Mr. Poultney Bigelow in an interesting article in *Harper's Weekly:*

Mr. Bigelow met Fukushima while the latter was military attaché at the German court, a few years before the Chinese-Japanese war, and he tells several anecdotes illustrating the shrewdness of the Japanese officer, who, while purposely passing himself off as of feeble mental capacity, was keenly observant of Western military methods and principles, which he was supposed to be incapable of understanding. Altho, says Mr. Bigelow, he spoke seven languages, he never allowed any one to suspect that he knew anything but a few scraps of German.

"Guten Morgen," would be the greeting of the German general.

Fukushima would bow politely in acknowledgment.

The general: "Tell me, my dear Fukushima, how

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long would it take you in Japan to mobolize an army corps and land it in Korea?"

Fukushima: "Thank you, Herr General, my health is very good!"

Russia also despised his intellect, for he was permitted to ride unmolested across Siberia, from Moscow to the Manchurian coast, counting telegraph-poles and taking note of the position of bridges, wells, farms, and everything that would prove interesting to Japanese visitors who might come after him.

Current Events.

Foreign.

RUSSO-JAPANESE WAR.

May 9.—Russia calls out 100,000 reserves from the Moscow and Kharkoff provinces. General Kuropatkin's headquarters, it is announced, will remain at Liao-Yang. The Russian force, which crossed the Yalu far above Wiju, occupies a town in Korea about 100 miles west of Song-Chin. Anarchy at New-Chwang, it is feared, will follow the Russian evacuation; an American war-ship may be sent to protect American interests.

May 10.—Japanese war-ships again shell Port Arthur. General Karkevitch reports skirmishes north of Takushan, the surrender of the Korean garrison of 75 men, at Pyok-Dong, on the Yalu, and an attack by Chinese bandits east of Mukden. Viceroy Alexeieff reports that the railroad connecting with Port Arthur has been restored and that the telegraph line is being repaired. One Russian regiment remains in New-Chwang, where the feeling of unrest is increasing; the fort's guns have been sent to An-Ping, where the Russians are reported to be strongly intrenched. Russia protests to the Powers against the action of the Japanese in firing upon a Red Cross hospital train near Port Arthur. Cotton is declared a contraband of war by Russia.

May 11.—General Kuroki's force is said to be moving toward Hai-Cheng, fifty miles south of Liao-Yang. General Sakharoff reports that one division of Japanese troops remains near Feng-Wang-Cheng. Two hundred Cossacks attack the Japanese garrison at Anju, but are driven off. A trainload of ammunition enters Port Arthur without meeting opposition from the Japanese. It is believed that the Japanese are preparing to make a landing at Possiet Bay, as a base for a movement against Vladivostok.

May 12.—The Russians destroy the costly docks, piers, and forts at Dalny to prevent their use by the Japanese. Ten thousand men, with fifty guns, a part of General Kuroki's army, are reported near Lio-Yen, on the road to Hai-Cheng. General Karkevitch says that altogether the Japanese have landed about 30,000 men at Kin-Chow and Pitsu-Wo. The Russian Government announces the issue of a loan of $150,000,000. The Japanese loan of $50,000,000 is oversubscribed many times in London and New York.

May 13.—A Japanese torpedo-boat is blown up by a Russian mine near Port Dalny and seven men are killed. The Japanese occupy Polan-Tien, cutting off all communication with the fortress. The Japanese establish a naval base at Port Lazaref, above Wonsan, in the Sea of Japan. Russia is said to be concentrating 125,000 troops just beyond the Caucasus.

May 14.—A despatch from Che-fu reports a bombardment of Dalny by the Japanese. General Kuroki reports that the Japanese have occupied Wang-Tien-Sien, sixty miles northeast of Feng-Wang-Cheng.

May 15.—It is reported that a lieutenant and three sailors in a launch left Port Dalny on the night of May 10, slipped through the Japanese picket boats which guarded the fleet off the harbor, and torpedoed and crippled a Japanese armored cruiser; the Russians escaped. Chinese bandits have grown bolder and have attacked the Russians at several points in Manchuria; the Russian authorities at St. Petersburg say they have evidence that the Chinese are secretly in league with the Japanese to help the latter against Russia.

OTHER FOREIGN NEWS.

May 9.—Herr Bebel, the German Socialist leader, in the Reichstag, criticizes Emperor William for his speeches and his telegram to the Czar, expressing sympathy with Russia; he declares that Germany's sympathy is rather on the side of Japan.

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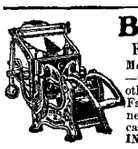

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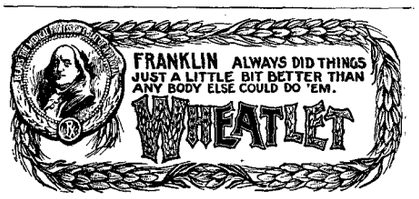

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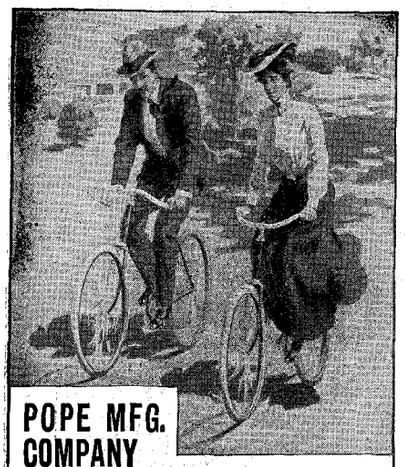

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May 10.—A revolution is reported to have broken out in Haiti.

Sir Henry M. Stanley, the African explorer, dies in London.

May 12.—The Tibetans bombard the British camp at Gyantse; in Parliament it is announced that the mission must go to Lhassa unless the Tibetans negotiated within a specified time.

May 13.—The British are preparing to send a force of fusiliers and naval infantry from Simla, India, to Gyantse, Tibet, to reinforce the troops with Colonel Younghusband's mission.

Domestic.

POLITICAL.

May 10.—The New Jersey Republican state convention indorses President Roosevelt.

May 11.—The Alabama, Maryland, and Connecticut Republicans in state convention indorse President Roosevelt; Alabama also indorses Senator Fairbanks, of Indiana, for Vice-President.

May 12.—Indiana Democrats instruct the thirty delegates from that State to the St. Louis convention to vote as a unit for Judge Parker.

It is announced that Congressman Hitt, of Illinois, would accept the Republican Vice-Presidential nomination if tendered him.

May 13.—The Illinois Republican state convention instructs for Roosevelt and Hitt.

May 14.—William R. Hearst denies report that he was planning a revolt, and declares that he will support any man nominated by the Democratic national convention.

OTHER DOMESTIC NEWS.

May 9.—President Roosevelt issues instructions to the Isthmian Canal Commission for the conduct of the work on the isthmus; the War Department is to direct and supervise the work. General Davis is appointed governor of the American zone.

May 11.—Two officers and fifteen men of Company F, Seventeenth United States Infantry, are reported as having been killed in ambush by the Moros in Mindanao, on May 8.

May 12.—The investigation of the New York City Post-Office exonerates Postmaster Van Cott of any intentional wrongdoing.

May 14.—Clara Barton resigns the presidency of the American Red Cross, and Mrs. John A. Logan becomes acting president of the organization.

CHESS.

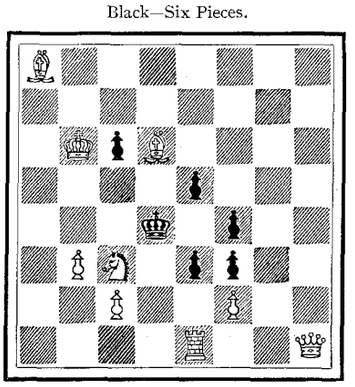
[All communications for this Department should be addressed: "Chess-Editor, LITERARY DIGEST."]

Problem 932.

By J. W. LOOYEN,

An Old Prize-Winner.

Black—Six Pieces.



White—Nine Pieces.

B7; 8; 1KpB4; 4p3; 3k1p2; 1PS1pp2; 2P2P2; 4R2Q.

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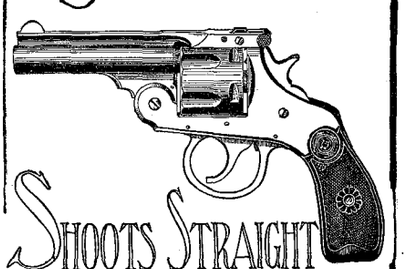

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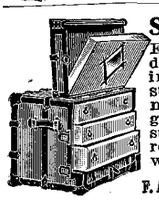

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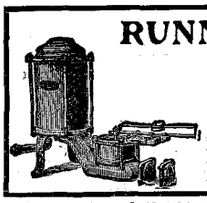

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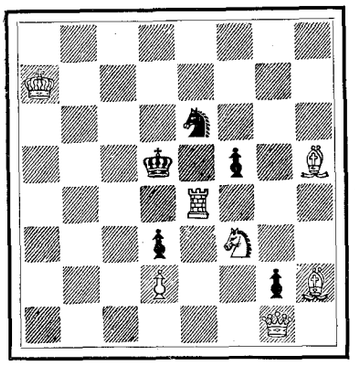
Problem 933.

Composed for THE LITERARY DIGEST
By S. W. BAMPTON, PHILADELPHIA.
Black—Five Pieces.



White—Seven Pieces.

8; K 7; 4 S 3; 3 k 1 p 1 B; 4 R 3; 3 p 1 S 2; 3 P 2 p B; 6 Q 1.

White mates in three moves.

Solution of Problems.

No. 926. Key-move: Q—QR 7.

No. 927.

1. R—Kt 3 / B x R	2. Kt x P / Any	3. Kt—Q 4, mate
1. ..... / P—R 6	2. Kt—K 4 / Any	3. Kt—Kt 3, mate
1. ..... / P—Q 7	2. P—K 4, ch / K—B 5	3. Kt—K 2, mate

Solved by M. W. H., University of Virginia; the Rev. I. W. B., Bethlehem, Pa.; M. Marble, Worcester, Mass.; the Rev. G. Dobbs, New Orleans; F. S. Ferguson, Birmingham, Ala.; H. W. Barry, Boston; A. C. White, New York City; F. Gamage, Westboro, Mass.; Dr. J. H. S., Geneva, N. Y.; C. B. E., Youngstown, N. Y.; R. O'C., San Francisco; W. Runk, Highland Falls, N. Y.; G. Patterson, Winnipeg, Can.; O. C. Pitkin, Syracuse, N. Y.; C. N. F., Rome, Ga.; W. G. Hosea, Cincinnati; "Arata," New York City; E. N. K., Harrisburg, Pa.; E. A. C., Kinderhook, N.Y.; O. Würzburg, Grand Rapids, Mich.; R. H. Renshaw, University of Virginia; J. E. Wharton, Sherman, Tex.; the Rev. R. Rech, Kiel, Wis.; H. P. Brunner, University of Pennsylvania; Dr. O. H. Thiele, Cassville, Mo.; H. A. Smith, Dayton, O.; F. H. Seamon, E.M., El Paso, Tex.; W. N. Woodbury, Yale University; E. W. McG., San Francisco; J. M. Wantz, Blanchester, O.; H. Stanberry, Cincinnati.

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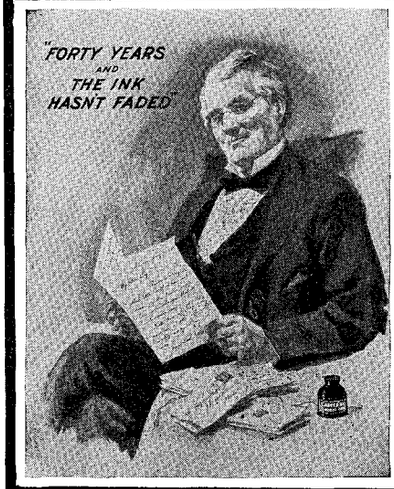

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perb variation"—C. N. F.; "Very interesting"—J. E. W.

Very many solvers were caught by 927, altho several marked it a simple problem. Two moves were selected as keys, and the answers to these moves are as fine as anything in the solution. 1 R—Q sq / B x R, 2 Kt x P / B x P, 3 no mate. The other is R—K Kt sq, and the idea is to play 2 R—Kt 4, and mate by R—B 4; or 2 P—B 4, 3 Kt—R 6 mate. This is stopped by 1 P—Q 7; now if 2 R—Kt 4, or P—B 4, 2 P—Q 8 (Q) ch and Black would win.

In addition to those reported, the Rev. J. G. L., F. H., L. G., and G. C. S., Greenwich, Conn., got 924 and 925; L. P. Worl, Birmingham, Ala., 925; R. G. Eyrich, New Orleans, 924; Dr. H. Hayes, Hilo, Hawaii, 915, 916, 917.

ERRATA.

In the Barry-Napier game (May 14), White's 16th move should read R—Q Kt 4, and his 57th move, Q—B 5 ch.

The Cambridge Springs Tourney.

PILLSBURY'S GREAT GAME.

PILLSBURY. *White.*	LASKER. *Black.*	PILLSBURY. *White.*	LASKER. *Black.*
1 P—Q 4	P—Q 4	16 Kt—K 4	B—K 2
2 P—Q B 4	P—K 3	17 Kt—Q 6 ch	K—B sq
3 Q Kt—B 3	K Kt—B 3	18 Kt—B 4	Q—Kt 4
4 Kt—B 3	P—Q B 4	19 P—B 4	P x P
5 B—Kt 5	P x Q P	20 Q—Q 4 (d)	P—B 3
6 Q x P	Kt—B 3	21 Q x P at B 4	Q—Q B 4
7 B x Kt (a)	P x B	22 Kt—K 5	B—K sq
8 Q—R 4	P x P	23 Kt—Kt 4	P—B 4
9 R—Q sq	B—Q 2	24 Q—R 6 ch	K—B 2
10 P—K 3	Kt—K 4	25 B—B 4 (e)	R—B 3
11 Kt x Kt	P x Kt	26 R x P ch	Q x R
12 Q x Q B P	Q—Kt 3	27 R—K B sq	Q x R ch
13 B—K 2 (b)	Q x Kt P	28 K x Q	B—Q 2
14 Castles	R—B sq	29 Q—R 5 ch	K—Kt sq
15 Q-Q 3 (c)	R—Q B 2	30 Kt—K 5	wins (f)

Comments by Reichhelm in The North American, Philadelphia.

(a) In their St. Petersburg game Pillsbury here moved Q—R 4 at once.

(b) Fine move. Loses Pawn but gains barrels of time.

(c) Where the merry ha ha comes in. Black can't take Knight because of the mate-threat.

(d) All this is like the Pillsbury of 1895.

(e) Talk about style! Morphy himself might own this game.

(f) White threatens mate. This game is the thousand-and-first example where a Master loses through being Pawn hungry.

TEICHMANN'S GOOD CHESS.

SHOWALTER. *White.*	TEICHMANN. *Black.*	SHOWALTER. *White.*	TEICHMANN. *Black.*
1 P—Q 4	P—Q 4	22 Q—B 2 (c)	Kt x P
2 B—Kt 5	P—Q B 3	23 P—B 5	Kt—Kt 4
3 P—K 3	Q—Kt 3	24 Q—K 4	Kt—Q 6
4 P—Q Kt 3	B—B 4	25 K—K 3	Q R—Q sq
5 B—Q 3	B—Kt 3	26 R—K B sq	R—Q 5 (d)
6 Kt—K 2	Kt—Q 2	27 Q x P	Q—Q sq
7 B—K B 4	K Kt—B 3	28 P x P	R P x P
8 Castles	Kt—R 4 (a)	29 Kt—B 3	Q x Q
9 P—B 4	Kt x B	30 R x Q	R (Q 5)—Q sq
10 P x Kt	B x B	31 Kt—K sq	Kt—Kt 5
11 Q x B	P—Kt 3	32 R x Q R P	P—B 6
12 Q Kt—B 3	P x P (b)	33 P—Q R 3	P—B 7 (e)
13 Q x B P	B—Kt 2	34 Kt—K 2	K R—K sq
14 Q R—Q sq	Castles	35 Kt-B sq (f)	R—Q 8
15 P—Q 5	P—Q B 4	36 Kt—B 3	K R—Q sq
16 K R—K sq	Q R—B sq	37 R—K 7	Kt—Q 6
17 Kt—Kt 3	Q—R 4	38 Kt x Kt	R x R ch
18 Q Kt—K 4	P—Q Kt 4	39 K x R	R x Kt
19 Q—K 2	P—B 5	40 R—K 8 ch	B—B sq
20 Kt—Kt 5	Kt—B 3	Resigns.	
21 P x P	P x P		

Notes by Teichmann.

(a) Black is losing too much time and, moreover, White retains the open King's file for his Rooks in consequence of this exchange.

(b) Black dare not play P—K 3 here or next move

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because of R—K sq followed by either P—B 5 or Q 5 with a strong attack.

(c) A mistake which loses a Pawn, but Black has now overcome his difficulties of development and seems already to have the better game.

(d) To avoid all complications threatened by Q—R 4, etc., Black gives up two pawns, but relies on his advanced Q B P to win a piece.

(e) An interesting ending; Black's only winning chance lies in keeping his Knight at Q Kt 5. If, instead of the line of play adopted, White had played 34 R—B 7, then would have followed 34.., R—Q B sq; 35 R x R, R x R; 36 Kt—K 2, Kt—R 7; 37 Kt—Q 3, R—Q sq; 38 either Kt—B sq, Kt x Kt; 39 Kt x Kt, R—Q 8 and wins.

(f) If 35 P x Kt, R x Kt; 36 R—B 7, R—Q 7 and Black wins.

MARSHALL BEATS MIESES.

MARSHALL. *White.*	MIESES. *Black.*	MARSHALL. *White.*	MIESES. *Black.*
1 P—Q 4	P—Q 4	30 P x P	R x P
2 P—Q B 4	P x P	31 Kt—Q sq	P—B 3
3 P—K 3	Kt—K B 3	32 K—Q 3	P—Kt 4
4 B x P	P—K 3	33 K—B 3	R—K B 5
5 Kt—Q B 3	P—Q B 4	34 Kt—Q 4	P—Kt 5
6 Kt—K B 3	B—K 2	35 P x P	R x P
7 Castles	Castles	36 Kt—K 3	R—B 5
8 Q—K 2	P—Q R 3	37 P—B 3	P—K 4
9 P x P	B x P	38 Kt—K 6	R—K R 5
10 P—K 4	Kt—B 3	39 Kt x P	R—R 8
11 B—Kt 5	B—K 2	40 Kt—K 8	K—B 2
12 Q R—Q sq	Q—B 2	41 Kt—Q 6 ch	K—K 3
13 P—K 5	Kt—Q 2	42 Kt—K 4	R—B 8 ch
14 B x B	Kt x B	43 K—Q 3	R—B sq
15 B—Q 3	Kt—K Kt 3	44 P—Q Kt 4	R—Q R sq
16 B x Kt	R P x B	45 Kt—B 5 ch	K—Q 3
17 R—Q 6	Kt—Kt 3	46 K—B 3	R—R 2
18 K R—Q sq	Kt—B 5	47 K—B 4	R—R sq
19 Q—K 4	Kt x R	48 Kt—B 5 ch	K—B 3
20 P x Kt	Q—Q sq	49 Kt x P	K—Kt 3
21 P—Q 7	Q—K 2	50 Kt—B 5	R—R 7
22 P x B (Q)	Q R x Q	51 Kt—K 3	K—B 3
23 P—K R 3	K R—Q sq	52 P—Kt 5 ch	K—B 2
24 R x R ch	R x R	53 K—Q 5	R—K 7
25 P—R 3	P—Q Kt 4	54 Kt—B 4	R x P
26 Q—B 6	Q—Q 3	55 P—Kt 6 ch	K—Kt sq
27 Q x Q	R x Q	56 Kt—Q 6	R—Q 7 ch
28 K—B sq	R—Kt 3	57 K—K 6	Resigns.
29 K—K 2	P—Kt 5		

The score at time of going to press:

Names.	*W.*	*L.*	*Names.*	*W.*	*L.*
Marshall	10	9	Teichmann	5½	6½
Janowski	9	3	Tschigorin	5½	6½
Lasker	8½	3½	Pillsbury	5	7
Marco	7½	4½	Lawrence	4½	7½
Mieses	7	5	Hodges	4	8
Showalter	6½	5½	Barry	3½	8½
Schlechter	6	6	Delmar	3½	8½
Fox	5½	6½	Napier	3½	8½

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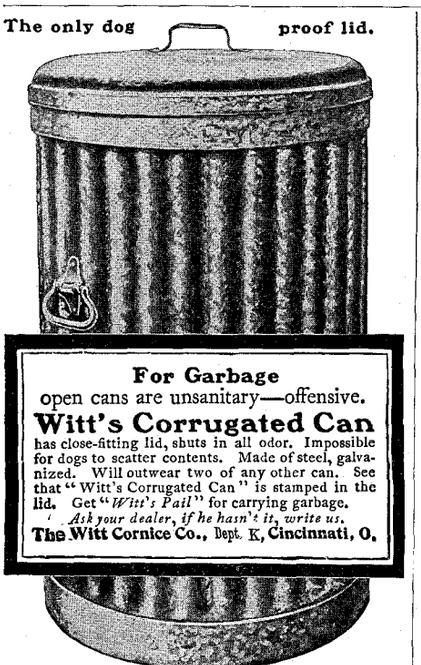

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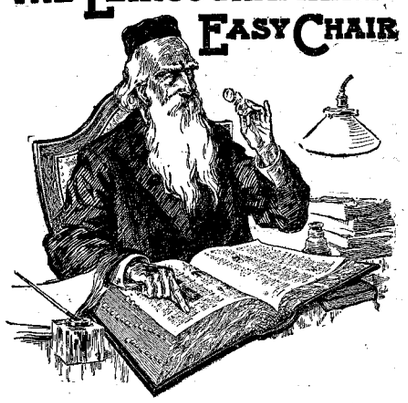


In this column, to decide questions concerning the correct use of words, the Funk & Wagnalls Standard Dictionary is consulted as arbiter.

"F. C.," High Bridge, N. Y.—"Is it a fact that at one time in the English language the small letter 'i' was written without a dot? If so, please state when, and whence it came."

Prior to the 14th century "i" was written without a dot, but was distinguished from other letters, or from the strokes forming other letters, in old manuscripts by a diacritic resembling an acute accent. From a mere accent the diacritic subsequently developed into a curlicue and as such occasionally occurred in 15th-century manuscripts. With the invention of movable type the form of the accent became fixed, as may be seen in examples of early English and German printing. The dot is the result of the natural process of evolution through which the art of printing has gone.

"A. N. O.," New Rochelle, N. Y.—"Please state which is preferable of the two following forms concerning the process of erecting a building, 'is being built' or 'is building.'"

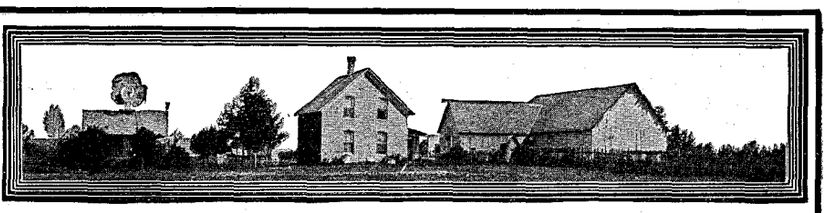
There are advocates of each form. Fitzedward Hall has shown conclusively that "is being built" has been used by the best writers for a century or more, and now has well-nigh universal literary sanction. Richard Whately, George P. Marsh, Richard Grant White, and other critics have strenuously objected to this use, and in literature there is support enough for their views, for Milton wrote "While the Temple of the Lord *was building*"; Dr. Johnson in writing to Boswell of his "Lives of the Poets" said "My 'Lives' *are reprinting*"; Macaulay followed the same style and wrote "Chelsea Hospital *was building*"; "while innocent blood *was shedding*." *Being* has a special modern use with passive forms of verbs to express progressive action. For example, is, are, or was *being* built, expresses what is expressed also by is, are, or *was building*, *a-building*, or *in building*. Both forms are permissible, but "is being built" is more frequently heard and, perhaps, preferable.

"W. T. St. A.," Grossepoint Farms Mich.—"Why is it that no dictionary gives 'to help' in the sense of placing a certain portion of food on a plate or 'a helping' the portion so placed? Both words are good English but I can not find them in any dictionary. The Imperial gives 'to help, to furnish with' but that is not exactly the same."

It is evident that what "W. T. St. A." needs in his library is a copy of the Standard Dictionary wherein he willfind the information that he can not obtain from his books. *To help* is "to supply with food, drink, or the like, at table; wait upon; distribute in portions at table, as food." *A helping* is "a portion of food served at table." This is sometimes also spoken of as "a help."

"J. G. H.," Philadelphia, Pa.—"Is it permissible to use 'locate' for 'settle'? A scholarly friend of mine asserts that 'locate' in this sense is a vulgarism bordering on a colloquialism."

In the sense suggested "locate is generally considered a colloquialism (not a vulgarism) in the United States. In England, however, it is recognized as an Americanism and is cited as such. Yet over there it has had the sanction of literary usage for more than a century, and has been used by such men as Richard Cumberland, the dramatist, Cardinal Newman, Francis Wright, and Charles Dickens. The word has been widely used in America by such authors as Harriet Martineau, Capt. Marryat, Thoreau, and Bret Harte.



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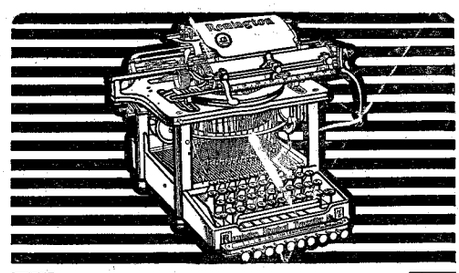

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